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THE

WORK OF THE CHRISTIAN CHURCH

At Home and Abroad.

APRIL 1, 1863.

THE UNITED KINGDOM.

The marriage of the Prince of Wales on the 10th of March has been celebrated in all parts of the country with an enthusiasm perhaps unequalled, even in the annals of English loyalty. The national demonstration is a tribute to Queen Victoria and the late Prince Consort, whose domestic virtues have done so much to elevate the tone of society. Many fervent prayers were offered up that the Prince and Princess of Wales might follow in their steps.

On the Sunday after the marriage, Dr. Stanley preached in the Chapel Royal, Whitehall, to a congregation composed in great part of those present at the ceremony, on the marriage of Cana in Galilee, making reference to that scene itself, which he had so recently visited in company with the Prince. On the same Sunday there was an attendance of seven thousand at the special service in St. Paul's.

The Archbishops and Bishops of the United Church of England and Ireland, with only two or three exceptions, have urged upon Bishop Colenso the propriety of resignation, seeing that by his own confession he cannot honestly use many parts of the Church Service. He has declined to follow the advice. He grounds his refusal to resign on the plea that by such resignation he would admit that his conduct had been legally or morally wrong. On the contrary, he is persuaded that his duty to God and the national Church requires him to pursue the course he has been pursuing. He considers that progress of true religion has been grievously impeded by 'the contradiction which undeniably exists between the traditional notion of the historical truth of all the narratives contained in the Pentateuch and the conclusions of science, as now brought within the comprehension even of the youth of both sexes, by the gradual extension of education.'

The correspondence originated by the proceedings against Professor Jowett has continued to be carried on with considerable spirit. The liberal party are specially indignant at the position taken by Dr. Pusey, and allege that it was only by their interference, in former times, that he and his supporters were saved from ejection from the Church. They insinuate that the Tract writers held the admissibility of a double sense in the signature of the Articles, and quote extracts from the discussions of the period to support their allegations. Dr. Pusey repudiates the charge in these terms:—'I always understood it to be a received principle that any statute, canon, or article meant that, and that only, which is contained in the clear, grammatical meaning of the words, taken in their known, received, unchanged sense. We received the Articles from the Convocation of 1663, made law by the Act of Uniformity. In that literal, grammatical sense which I believed and believe their framers to have intended, I ever subscribed them, and, my subscription abiding, do subscribe them now. In my judgment, this is "the sense in which they were originally proposed." . . . . I showed equally, twenty years ago, in middle age, as now, when life is setting, and there is no long earthly future to look on to, that I held it unprincipled to retain my office on sufferance, or upon any subscription of the Articles other than that which I, *ex animo*, believed to be the real meaning in which they are and were proposed to us.'

The proceedings against Dr. Jowett, which originated this discussion, have in the meantime ceased. The assessor having declined to proceed, the case has been appealed.

We select, from the report to be published in a few days, the following details of the work of the London Diocesan Home Mission, the general plan of the operations of which was described in our last:—

'Open-air services were held in connexion with the Society during the summer months in Whitechapel churchyard, the preachers being the parochial clergy; they were attended, as the Rector reports, with good results. Similar services were held in Covent Garden Market on Sunday afternoons: during a part of the time they were carried on by the Society. The attendance at these services has been always large, and the preachers have expressed themselves much pleased with the marked attention of the people, and other proofs given by them of the deep interest excited by these efforts to promote their spiritual welfare.

'During the winter months, all the missionaries conduct services in schoolrooms, halls, and other buildings. The number of services carried on weekly by each is from five to seven, which, in the greater number of cases are held in different parishes; but in two cases, each missionary devotes the whole of his time to one large destitute district. One of these is Somers Town. Twelve months since, the London Diocesan Church Building Society purchased a chapel, now called the Brill Mission Church, because situated near the Brill Market: the generous offer of a gentleman to supply £100 a year, half the stipend of a missionary, enabled this society last year to appoint a clergyman to take charge of this district, which contains about 12,000 people, and is—as Canon Champneys, the vicar of St. Pancras, describes it—"one of the very worst parts of London." The missionary performs Divine service twice on Sundays, and on every Thursday evening in the Mission church: Bible Classes, Clothing Societies, and Mothers' Meetings, have been organised, and attended with a considerable measure of success. By the assistance of a Bible-woman, and other agencies which the missionary has been enabled to secure, the district is being brought already, in some degree, under parochial visitation.'

The Rev. Mesac Thomas, M.A., secretary of the Colonial and Continental Church Society, has been appointed the first Bishop of Goulburn, a new diocese, which will embrace the southern portion of the present diocese of Sydney.

A deputation from the Church Missionary Society, on the affairs of Lagos, consisting of the Earl of Chichester, President; the Earl of Shaftesbury, Vice-President; the Hon. A. Kinnaird, M.P., Vice-President, &c. &c., had recently an interview with the Duke of Newcastle at the Colonial Office. The deputation was received by the Duke in the most friendly and cordial manner, and his Grace assured them that though Her Majesty's Government conceived that Abbeokuta had committed a grave offence in refusing to allow Mr. Taylor, appointed by Her Majesty her Vice-Consul, to reside amongst them, yet it still entertained an unimpaired interest in the rising civilisation and Christianity of Abbeokuta, and trusted that the town might survive its present trouble, and become a centre of light to surrounding tribes.

There is no social question of the day of equal interest with that of the provision of comfortable dwellings for working men. Hitherto, as our cities have grown, they have been forced to betake themselves, hap-hazard, to houses deserted by the middle classes. The consequence has been that every requisite has been wanting for comfort, cleanliness, and even decency, and that vice of all kinds has been fostered. Nothing, it has been felt, can relieve this but the building of special houses designed for those who are to inhabit them. This problem has long engaged the attention of philanthropists. Various plans have been suggested; but the difficulty has always been to devise buildings which would yield a fair average interest, as this alone could secure the object aimed at—the general adoption of the new style of building. Mr. Alderman Waterlow appears at length to have solved the difficult problem. Offering comfortable houses at a low rent, he ensures a profit of 8 or 9 per cent. A new pile of buildings, of which he is proprietor, has recently been completed. The following is the description of them:—

'The site of Mr. Waterlow's buildings (designated Langbourn buildings) is in Mark Street, Paul Street, within a quarter of an hour's walk of the Bank of England, and of the great centres of industry in the city, thus enabling working men to go home to their meals; and it has the recommendation also of comparative quiet, situated, as it is, sufficiently apart from the noise of any great thoroughfare. A marked feature in the design of this particular block (the cost of which has been only 2,000*l.*) is that each of the twenty houses in it contains within itself every kind of domestic office and convenience. The tenants, in fact, have nothing in common but a winding staircase leading from the ground to their several houses and to a fine flat commodious roof, for purposes of recreation, the drying of clothes, and the like. To each tier or flat, rising one above another, there is a pretty balcony in front, which gives to the whole structure a picturesque appearance. The rent of each house varies from 5*s.* to 6*s.* 6*d.* a week. Besides the primary object of affording dwellings of superior comfort and convenience to so many of the working classes, Mr. Waterlow has the ulterior purpose in view—on which he lays great stress—of convincing others, and especially capitalists, that it is a mode of investing money ensuring a profitable return—it may be of 8*l.* or 9*l.* per cent.' Such an experiment as this must have the best wishes of every Christian philanthropist.

The Association for the obtaining of a legislative enactment for the Sunday closing of public houses is bestirring itself in many of the large towns of England. At a recent meeting in Hull, the report stated that, 'The committee had determined that the movement should not be sectarian; that all classes were to take part in it, and this was absolutely necessary in order to ensure success and that a powerful national organisation should be formed, so as to arouse the attention of the legislature, and thus prepare the way for the introduction of the measure into the House of Commons.' The Dean of York, who presided, said, 'If there is one thing more than another which ought to be discountenanced by Parliament, and to be deprecated by philanthropists, it is the selling of these liquors during the Lord's day. Not only do they demoralise the community, but they subvert domestic happiness, domestic comfort, and they lower and disgrace all who indulge in them. I am not one of those, I can assure you, who would wish to deprive the poor man of his glass of beer. I am not a teetotaller, and I am not one who does not sympathise with the poor, but I am one who is anxious to promote the moral and spiritual welfare of the working man.' One of the resolutions moved was to the following effect:—'That all past legislation which has narrowed the time in which strong drink may be lawfully sold on Sunday, has proved of immense benefit to the community, demonstrating beyond all doubt that the shortening of the hours of selling on Saturday evening, and the entire prohibition during the Sunday, except to travellers, would be a proportionate gain to moral and social order.' In Liverpool a very active movement is going on.

The Wesleyan Methodists have lately shown great activity in the building of chapels in all parts of the country; and in most of the recent erections they have shown their determination to keep pace with the requirements of the day, with regard both to beauty of style and prominence of position. One of the first and largest results of this increased activity has been the establishment of the 'Metropolitan Chapel Building Fund.' This fund was established in April 1861, and since that time, a period of about two years, the sum of upwards of £18,000 has been raised by its instrumentality, £3,000 of which has been contributed by a gentleman in the West of England. From the Report read at the first Annual Meeting, held at the Centenary Hall on March 16, it appears that four chapels, having accommodation for 2,800 persons, have been aided by the fund, to the aggregate amount of £2,650; the whole cost being £10,700. There are six chapels in course of erection, aided to the amount of £4,750, the whole cost being £25,700, and the accommodation for 6,110 persons. Besides this, loans have been granted to the amount of £2,500, and three good sites secured, at a cost of £1,593. The chapels just mentioned include two school chapels at Bow and Plaistow Marsh, which have been formed into a new circuit. The principle of this fund is not to build chapels altogether at its cost, but to help those who are willing to help themselves, and who do so to the best of their ability.

In the country, a beautiful and commodious chapel, in the Gothic style, and in a commanding situation, has been erected at great cost, in the Prince's Park, Liverpool. This is the second chapel of this class which has been raised within the last three or four years by the liberality of the Wesleyans of that town. More recently, a large, handsome, and most satisfactory chapel, in the same style, to which commodious school premises are attached, has been opened in Bolton, at a cost of upwards of £10,000.

Many Wesleyan ministers, in common with ministers of other denominations, have long suffered from the want of sufficient incomes. Of late years the attention of the Connexion has been directed to this evil by the present President of the Conference, in numerous published letters and speeches. The administration of the fund for the aid of feeble circuits has been more fully directed to encourage local efforts to remedy this wrong; and it is gratifying to learn that the result of a triennial examination of the circuits concerned will show a gratifying improvement in the stipends of the ministers stationed in them.

From a circular which has been issued by the President to the Superintendent Ministers of the several circuits, it appears that, for some years, the demand for ministers has increased, and that it is not likely to decline or diminish. But while a large number of suitable men could be employed, great solicitude is expressed that none but obviously eligible candidates for the ministry should be encouraged. Connected with this, efforts are being made to increase the accommodation at the Colleges of Richmond and Didsbury, so that fifty more students may be admitted.

The success attending the establishment of a new circuit in the east of London among a dense population, where two places of worship have been built, and are well filled, and where sites have been obtained for two first-class chapels, has induced a determination to make similar efforts elsewhere. At Newcastle-upon-Tyne a station is contemplated among a population of 20,000, who are at present without sufficient accommodation for public worship. Land has been secured there for a chapel and school, and other large towns will follow this example.

A controversy has arisen among the Congregational body, concerning the style of the architecture of their new chapels. The Rev. Dr. Vaughan writes strongly in favour of the simplest possible style, commensurate with good taste and usefulness; and condemns the Gothic in no measured terms. He argues that the Gothic was never intended for the purposes for which Dissenters use their chapels, and is destructive of the laws of acoustics; and he gives it as his opinion, that the high roof, open to the apex, has been ruinous to the health and comfort of many a minister. On the other hand, it is contended by the Secretary of the English Chapel Building Society, that Gothic may be adapted to all the purposes of sound and hearing, the chief alterations from the common style needful being, to keep the side wall low, and ceil the roof over diagonally eight or ten feet below the apex.

Connected with this subject there has been much discussion of late about the best means of raising the necessary funds for sustaining the ministry, and carrying forward the Gospel enterprise in the home as well as the foreign mission field. The experience of the 'weekly offering' in connection with the efforts made to relieve the Lancashire distress, having been so successful, it is argued, that if continued, the poor as well as the rich might cast into the treasury of the Lord. The Rev. Thomas Binney, of the Weighhouse Chapel, London, has set the example of establishing this mode of giving in connection with his own church, and intends to continue it, along with other means, and according to the principle, that every one should give not only as 'the Lord hath prospered him,' but as he may have 'opportunity;' this being one of the best opportunities that can be afforded for raising the necessary funds.

The special services connected with the Congregationalists, held at the Lambeth Baths, have just closed for the season with a very large tea meeting, provided by the ladies who take a deep interest in the work, and under the presidency of Mr. Samuel Morley. The report read at this public meeting was a remarkable document, showing that by the Divine blessing on the varied instrumentalities at work in that movement, many persons of the very lowest and most hopeless classes have been reclaimed.

A large meeting has also been held at Ashford, Kent, with a view to promote the evangelisation of the county through the operation of the Kent Association and the Home Missionary Society. The facts stated showed the need of Evangelical operations, and it was resolved to increase the number of Evangelists who visit from house to house, and read the bible, hold cottage meetings, open-air services, and in any and every way seek to bring the living waters of salvation to every man's door.

The Home Missionary Society continues to promote its great work of stimulating the Church throughout the country to appoint Evangelists. Twenty-five have been appointed this year, the Society having one-third, and the country Associations and local Churches two-thirds, of the scheme. The reports of the Society show

that continued blessings attend the labours of these devoted men, and that in many places awakenings have been experienced.

Not the least gratifying feature of the public rejoicings in Scotland, on the occasion of the marriage of the Prince of Wales, was the generality of the prayer meetings, for a blessing on the union to the Royal bridegroom and bride, and to the nation. In Edinburgh, there were two such meetings on the morning of the 10th, at one of which nearly two thousand were present. The other meeting was countenanced by the presence of the Lord Provost, Magistrates, and Town Council, and was also well attended by the public. The Commissions of Assembly of the Established and Free Churches held special meetings, at which addresses were adopted for presentation to the Queen, and to the Prince and Princess of Wales.

Special religious services, commonly known as revival meetings, have been frequent in Scotland during the month. Mr. Brownlow North has held numerous meetings in Glasgow, one with the students of the University. Col. Davidson and others addressed a numerous meeting at Yetholm, at the end of last month, chiefly of those interested in the recent religious awakenings. The work at Yetholm has stood the test of time well, and an interesting feature of the meeting was the presence of a band of shepherds from the Cheviots, some of whom used to be the chief competitors and victors at the Border games. Several of the gipseys were also present. From Aberdeen, Wick, and Lerwick we still receive good news of the progress of evangelistic work. The Shetland Isles are now refreshed with a gracious shower of heavenly blessing.

The Lord Provost of Edinburgh has received the following communication, conveying the decision of the Lords of the Treasury on the opening on Sunday of the Botanic Gardens, regarding which there has been much excitement in Edinburgh:

'Treasury Chambers, 18th March, 1863.

'My Lord,—With reference to your letter of 30th October last, transmitting a memorial signed by 36,570 inhabitants of Edinburgh and its vicinity, against opening the Botanic Gardens on Sundays, I am commanded by the Lords Commissioners of Her Majesty's Treasury to acquaint you that, having taken all the circumstances into full consideration, and especially the divided state of opinion in Edinburgh, and the strong expression of feeling against opening the gardens on Sundays conveyed to this board in memorials from many congregations and places in Scotland, my Lords have come to the conclusion that it is their Lordships' duty, on the whole, to make no change in the rules regarding admission into these gardens.—I am, my Lord, your Lordship's obedient servant, (Signed) 'F. Peel.

'The Right Hon. the Lord Provost of Edinburgh.'

The Rev. Dr. Lee, of Greyfriars, Edinburgh, has introduced a harmonium into the service of the congregation. The instrumental music question will thus be brought in a more formal way than ever hitherto before the church courts.

The annual meeting of the Edinburgh Association for Promoting the Reformation of Juvenile Offenders was held on Wednesday, the 18th. A number of the boys from Wellington Farm school were present at the meeting, and specimens of their handiwork as cabinet-makers, shoemakers, and tailors, as well as samples of the farm produce, were exhibited in the hall. The report bore grateful testimony to the wonderfully small amount of difficulty encountered in the management of the institution, and the high degree of industry and cheerfulness manifested by the boys. Their progress, both in school and in the workshop, had been most satisfactory. Sixty-four boys were in the institution at the date of last report, and other twenty-two had been admitted during the year. Two were sent home to their parents during the year, two emigrated, one absconded, and one was sent to service; so that there remained eighty inmates in the institution.

The thirty-seventh annual meeting of the friends of the Glasgow City Mission was held on Tuesday, the 17th. Fifty-seven missionaries have been employed during the greater part of the past year, and the number still in the field is fifty-five.

The success of the movement in Glasgow for providing cheap dining-places for the working classes is well known. Mr. Corbet—who established the dining and reading-rooms in different parts of that city, at a cost of 3,000*l.*—has obtained a profit of 100*l.* from them, (to be devoted to their extension) after paying 5 per cent. on the capital; and this—by providing a good substantial dinner for each comer at 4½*d.*

We have been favoured with a copy of the second report of the Association for the Promotion of Social Morality. The report gives a most distressing account of the extent to which licentiousness prevails both in town and country. It is, no doubt, in the parts of the country where the bothy system is in full operation that matters are worst. Some of the lairds and agriculturists who uphold the bothy system provide properly for the comfortable and decent lodgment of their unmarried servants; but in most cases there is no such provision, and the newspapers from time to time bring before the public instances of gross immorality, arising from the culpable indifference of employers in providing for a separation of the sexes. More than one of our sheriffs has commented upon this of late, when affiliation cases were brought into court. Christian philanthropy has for several years been directed against this evil, introduced with the modern improvements in agriculture and the large farm system. But very little progress has been made; and it is to be feared that this blot on the character of Scotland will not be removed. The name of the Association, which had hitherto been 'The Association for the Suppression of Licentiousness, and the Recovery of the Fallen,' has been changed, since last report, to that which we have given above; and in pursuance of the more extended sphere of operations which they propose for themselves, they have given attention to various matters by which the moral character is endangered.

The results of the last Christmas examination of students attending the Normal Training Institution in Edinburgh and Glasgow have been published, and are of a very satisfactory character, so far as the proficiency of the candidates, and inferentially the efficiency of the

institutions, are concerned. In the Church of Scotland Training College, Edinburgh, 191 candidates passed the examination, and 10 failed; in the Free Church Training College, 187 passed, and there were no failures. In the Church of Scotland Training College of Glasgow 138 passed, and 4 failed; and in the Free Church Institution 154 passed, and 7 failed.

The Rev. Dr. W. A. Thomson, the oldest minister of the Free Church, died at Perth on the 17th inst., in the 91st year of his age, and 62nd of his ministry. Dr. Thomson was the brother of the well-known Dr. Andrew Thomson, of St. George's, Edinburgh, and for nearly 40 years laboured in Perth, as a city minister, with great zeal and acceptability, taking a lead in every local work of evangelization and benevolence. In 1834 he was elected Moderator of the General Assembly of the Church of Scotland. In 1843 he followed the fortunes of the Free Church, but failing health compelled him to resign his charge soon after, and to retire into private life.

A preliminary meeting was held in Edinburgh on the 17th, at which committees were appointed to make suitable arrangements for the reception of the Social Science Congress, which is to hold its next annual meeting at Edinburgh, in the month of October, under the presidency of Lord Brougham.

Ireland, like the rest of the kingdom, has been forward to show its loyalty. The marriage of the Prince of Wales was welcomed with universal enthusiasm; in some places it was celebrated by public religious service. There is, however, a small knot of people who hate loyalty as heartily as they huzza Ribbonism. They are exclusively Roman Catholics. They number among them Romish priests; they are tolerated, if not encouraged, by their religious leaders; they disgraced a few towns by their riots on the 10th; they have disgraced the Romish College in Dublin by making it share their disloyalty. It is impossible to separate these riots and this feeling from Romanism. Nineteen twentieths of the Roman Catholic laity repudiate them; but no vigorous effort has ever been made against them by the Romish Church. On the contrary, the pastoral and other ecclesiastical manifestoes maintain a constant hostility to the Government. The 'Catholic University' was to have been illuminated on the night of the 10th. The students, who conceive keeping even the Queen's birthday to be an outrage on their feelings, cut the gas-pipes, and secured a total darkness. It is this college that is so anxious to receive a Charter from the State; it is of this college that the committee, represented by four archbishops and four bishops, wrote, in 1850—

'In the revolutions which recently agitated the Continent, who were everywhere the apostles of rebellion, the standard-bearers of anarchy? Were they not students of Colleges and Universities, in which, according to the modern fashion, everything is taught but religion? God forbid that so baneful a system should ever take root in our country. Should the Sovereign of these realms ever have to invoke the loyalty of the well-disposed against the designs of turbulent men, the youth brought up in a Catholic University would be found in the front ranks of the defenders of order; and, hence, the British statesman who would surround the throne with devoted subjects, and give to society good citizens, must, on the ground at least of a wise State policy, sincerely desire to see the youth of Ireland brought up according to the strict principles of the Catholic faith.'

Archbishops and bishops have here their will—Ecclesiastical teaching has been tried after their own plan. The result might well make English statesmen pause in their constant sacrifice of the interests of Irish Protestantism to the so-called expediency of Government and the demands of Romanism.

The Irish Spring Assizes have brought out some interesting facts. In the greater number of counties the grand juries were congratulated on the lightness of the calendar, and this as much in the south and west, as in the north. In Limerick, the judge attributed the diminution of crime to the efforts made by the Roman Catholic Archbishop Leahy. Donegal presented a marked and favourable contrast to its state at the previous assize. In Kilkenny, there was a smaller number of cases of crime than any person could recollect to have occurred in the same period. Mayo and Clare were as peaceable and satisfactory as Londonderry. Limerick city was a blank in the assize record, and so was the county of the town of Carrickfergus, of which it was reported, that it was the twenty-fourth assize for that town, held in Belfast, and the nineteenth with a blank calendar. In some counties, from which agrarian crime has disappeared, offences against the person have multiplied, but were attributed by the judge to drunkenness. Two broad features of Irish crime were noticed by nearly all the judges—its organisation, and its sympathies. In at least half a dozen counties, Ribbonism was rife; the use of threatening-letters has spread to many more; and crime of this sort remained difficult of detection. The counties thus characterised are Roman Catholic. It is a painful feature of the Romish Church, that just those parts of the country where the population is most devoted to it, where its authority is greater than the law, are those that are marked by a spirit of turbulence, the existence of secret societies, and 'the plague spot of the social condition of Ireland.'

Attempts at riot and arson still continue in the Irish workhouses. To whatever cause these may be traced, they point to some serious defect; and Christian effort is the truest remedy. Nowhere perhaps is a vigorous Christian home mission more needed than among the inmates of workhouses.

An attack in *The Tablet* upon the Dublin (Romish) Young Men's Society, for its political character, has drawn from Dr. O'Brien, the President-General of such Societies, an authoritative declaration of their principles. At their own meetings politics are not allowed; outside their meetings, politics are encouraged, and the whole influence of the Association is used politically. Dr. O'Brien describes very clearly the political standpoint of the society:—'The young men of Ireland and the Irish in England are not only strong politicians, but they are strong *Irish* politicians. They think their country cruelly treated by England—fed upon and exhausted by England; regarded and respected only as a kind of drawfarm for England, and traduced and misrepresented by England, in order that

a false picture of her character may divert the world's attention from her wrongs. The young men of Ireland are deeply impressed with the idea that no country in the Christian world is worse governed then theirs, and that no subjects have less reason to be loyal.'

Dr. Cullen's Lenten Pastoral has the following passages:—'Incessant efforts,' he says, 'are made to destroy all correct notions of morality, to justify robbery and spoliation under the name of accomplished facts; to prevent others from assisting the weak and the oppressed, under pretence of supporting the principle of non-intervention; to encourage every aggression on truth, destroy the liberty of the Church, and to undermine the foundations of the Christian religion. In carrying on this war of darkness against light, innumerable publications, of a most corrupting tendency, issue every day from a licentious and powerful press, and countless teachers of error and proselytising missionaries are paid for impugning the known truth. To add to the scandals thus produced, a Protestant bishop of the Anglican Church, as by law established, has publicly undertaken to teach the lawfulness of polygamy among Christians, encouraged to do so by the sanction of the highest Protestant dignitary of Dublin; and, proceeding still further, has impugned the divine origin of the Book of Moses and the eternity of the pains of hell. Behold the abyss into which Protestantism leads its votaries and the evils that follow in the wake of private judgment!' On drunkenness he says:—'One of the greatest evils that afflicts this country is drunkenness; and, unhappily, there are many who do not abstain from it even during the holy season of Lent. This vice is the occasion of innumerable diseases, and frequently of sudden deaths; it brings disgrace on all who are devoted to it; it blasts their temporal prospects, and often reduces them to misery and destitution. The deplorable state of many mechanics and excellent tradesmen can be traced back to this fatal vice, which, alas! while it is the cause of so many temporal evils, entails eternal perdition and misery without end, on countless poor souls in the world to come. It is greatly to be regretted that so many opportunities are afforded to gratify drunken habits, and that drinking houses are generally kept open on Sundays.' On dress he says:—'Though the country is poor, and distress meets us on every side, yet the expenditure on dress has been daily increasing, and it is now carried to unjustifiable excesses not only by the rich, but by many who are not affluent—by the families of tradesmen, and by servants and by teachers in the national schools, who often give a very bad example to their pupils. Even children are now trained up in a love for the foolish and excessive pomp and fashion of the world.' On education he says:—'Until we shall have a Catholic University, good Catholic ecclesiastical seminaries—and I trust that the new building of Holy Cross at Clonliffe will soon provide for the wants of this diocese—Catholic training schools, middle Catholic schools, and poor schools, in which religious instruction shall be made the basis of education, religion cannot be considered safe in this country. The mixed system which is carried out in the Queen's Colleges, and in their twin sisters, the Model Schools, is calculated to destroy the noble aspirations of the Catholic faith, and to introduce a baneful system of indifferentism into this Island of Saints.' On Italy, he says, 'Whilst his enemies are bringing ruin and disgrace on themselves and their undertakings, the Pope is pursuing the even tenor of his way, edifying the world by his meekness no less than by his constancy and courage, providing for the administration of the Church, attending to the wants of his subjects, and maintaining peace and tranquillity in the centre of Christianity, though all the neighbouring countries are in a sad state of confusion and anarchy.' He concludes with Ireland: 'Probably no country under the sun has to suffer so much as Ireland, nor is there any other country in which the rulers are so blind to the wants and afflictions of the people. The only hope that remains for us is in the God of heaven, the God of our fathers, who will assist and protect us, and heal our wounds, if we have recourse to Him.'

The Church Education Society have adopted a new reading of their rules, by which it is put within the option of all the prelates to become its vice-presidents. The Central Committee will in future have the option of inviting such prelates as they choose. They thus secure themselves against the vice-presidency of any bishop who may approve of the National Board.

The Rev. Dr. Magee has given a timely and admirable lecture to the young men of Dublin (in connection with one of the Christian Associations) on *Scepticism.* It was noticeable for frank, manly, and sympathetic dealing with doubts. As a matter of course, Dr. Colenso was introduced, and not unhappily. 'There is a book lately published by Bishop Colenso, Bishop of Natal, and I think I can show you that this book never was written by the Bishop. I find one-half the book is taken up with proofs that the story of the Pentateuch cannot be true, because the Israelites were so many in number; and I find, in page 90, the Bishop says he is going to prove that the Pentateuch cannot be true, because the Israelites were so few. The book has a double authorship quite as certainly as the Pentateuch has double authorship; and when we find any part of the book speaking of the Pentateuch being untrue on account of the small number of Israelites, that is the Zulu fragment; and the portion which denies the truth of the Pentateuch on account of the large number of Israelites is the Colenso fragment.

. . . . . .

The real test of any faith is, will it work? Therefore, I say to sceptics, rise up and try your religion. Try it upon mankind. Try it upon the unfortunate one, upon the sot, upon the blasphemer, the dying saint in the garret. There is no logical standing-ground between Atheism and Christianity in theory, nor in practice. Rise up and try it. I have no fear of the result in the case of a man who honestly, carefully, lovingly, and in the sight of God, strives to arrive at the truth.'

THE CONTINENT.

FRANCE.

In politics we have but one absorbing subject, Poland. It has electrified France, called out her energies, touched her chivalrous instincts, and raised her tone of feeling to an unselfish and noble key.

M. Quinet has raised his voice from Switzerland, in a singular appeal to the clergy to sound the tocsin for Poland, promising them the honour and the power, if they show the same vigour to liberate which they usually show to oppress. The Bishop of Orleans has answered him that he is most willing to do so, if the tocsin do not raise the revolutionary vultures together with the clerical eagles!

The literary world in Paris has had a feast in the late academic installation of Prince Albert de Broglie in the vacant chair of the père Lacordaire. His speech, with the reply of M. de Saint Marc Girardin, brought forward that problem which for seventy years France has been trying in vain to solve, the reconciliation of a catholic conscience to liberal tendencies.

Yet store after store of the past is discovered, and thrown open to the public gaze by the indefatigable historians of the present day. Foucault's memoirs (800 quarto pages) are revealing for the hundredth time the iniquities of the *Roi-Soleil*, and the heroic sufferings of our Huguenot fathers. This publication is made under the direction of the Minister of Public Worship.

Merle D'Aubigné's Reformation under Calvin has appeared at the right time, when many are enquiring into the subject, led thereto by fragments of history thrown among the public by anti-clerical journals, and by the papal controversy of the last few years. An opposition history, by M. Charpenne, of the Reformation in Geneva, has also come out, in which the absurd and vicious calumnies taught in ultramontanist circles, are brought forward as authentic history. These are instantaneously demolished by reviewers in liberal journals, and serve to keep the subject before the public. In one of these reviews we find the following words, which will go far and wide:—'Religious doctrines are not to be judged by their theological programme, but by their moral results. In the pomps of the Catholic church there is a mystical impression which, like a charm, insinuates itself into the soul with the melancholy tolling of bells, under the chill and grey vaults of cathedrals, when the perfumed incense rises from the sanctuary; the soul is then affected and softened; its energies are melted into languor; annihilated in a kind of divine love. A man is forced to react powerfully against these softening emotions, if he return to the duties of life. . . . . Protestant, and especially Calvinist nations, have been first in progress onward. Exclusively Catholic nations have rapidly declined under the empire of laziness, the worst of all calamities that can afflict a people in our Prometheus' age.'

M. Scherer, a noble mind that has severed the link of faith which once seemed to attach him to the Church, is an instance of the deep melancholy of the severed soul, wandering amid the mazes of criticism, blindly stumbling over dead men's tombs, substituting dismal man-worship* for joyful Christianity, gaining none to Christ, but overturning the faith of many. His eloquent pen has, in the *Revue des deux mondes*, undertaken the sympathising defence of the book, which is creating so much emotion in England, and he concludes with the suggestion, that time will be when religion, having burst the bonds of creeds, and permeated society, will form a church that shall retain unhesitatingly, as her true sons, all Colensos within her pale.

Surely from this quarter comes at present the deadliest blast against the Church of Christ in France. The *Protestant Bible Society* of Paris, whose mission it is to furnish Protestants with the Holy Scriptures by sale and gift, has seen its funds diminish from 60,000 francs received in 1860, to 39,000 collected last year. Wherefore? On account of the Rationalistic element which saturates the majority of the committee and its secretary. In 1861, it voted the change of the headings to the chapters; but two influential members having immediately resigned, the former headings were retained, and the members consented to return. In 1862 the committee discussed the opportunity of adding the Geneva version of 1835 (preferred by Rationalists) to the versions of Martin and Osterwald, which are the universally read Bibles among Protestants. The venerable member, M. François Delessert, threatened withdrawal if one single step were taken in that direction, and the question was set aside. This year it was insidiously brought on again. In the interval the *Union* protestante libérale*, reprinted the objectionable version, and seventy-four churches requested the Bible Society to furnish their Easter communicants with Testaments of this new edition. The question brought before the Committee at the commencement of February, therefore, was, May the Society distribute other versions than those of Martin and Osterwald? A sub-committee was nominated to study the question, which came on again at the beginning of March. Delay was again judged necessary, and on the 10th a stormy discussion took place lasting for more than three hours. M. Guizot was in the chair, and, to his firmness in refusing to put an irregular question to the vote, the Protestant Bible Society owes the rejection once more of the Genevan version. The question was by vote set aside *until it be cleared up by additional facts and a longer trial of the version.* At this the Rationalists are exceedingly indignant. In fact, they are speaking out louder and louder, and a breach would be imminent in the Church of the Reformers, did not Rationalism, like Tractarianism and other derelictions from the truth of God, bring with it a haze of sophistry, which warps the judgment and deadens the conscience.

We may use the words of M. de Coninck, a valiant, champion of truth, who, in a short paper, written on the occasion of an auxiliary committee of the union being formed at Havre, says, 'Two such opposite opinions divide the Reformed Church of France to-day, that were it not bound to the State by the Concordat and the Budget, it would be divided and form two churches. One would be the *Reformed Church of France*, founded in 1559, with a clearly determined creed, which none but a general synod has power to modify; and a glorious history. The other would form

* And not *mass*-worship, which a printer's error made me say in my last.

* And not *Univers*, which was another misprint.

the *Church of the future*, which proclaims the admission of no dogmas, no liturgy, no discipline, and which gives power to every one to preach the most contradictory and negative doctrines in its pulpits, even those which faith and philosophy equally refuse to acknowledge as belonging to Christianity. The *Union* wants to establish this church of the future, not *alongside of*, but *within the very pale* of the Reformed Church of France, which is contrary to all right and reason . . . .' M. de Coninck has this year petitioned the Senate's authorisation for the Reformed Church to hold her provincial synods, and the petition, instead of being rejected as those were that he presented in previous years for the General Synod, has been sent in to the Minister of Public Worship. The government grants the Reformed Evangelical Church, independent of the state, a few days to hold its synod, and has hitherto refused a similar right to the National Church!

In Britanny the work prospers. The Breton Testament is in the press for the third time; two editions, one large size, the other for the pocket, are shortly to appear. The colporteur sells more Breton Scriptures among the Gaelic-speaking people than French among those who speak French, about the northern towns of the ancient province. The opposition formed by the François de Sales Association is strong thereabouts. Two priests wanted to purchase all the colporteur's stock of Testaments, in order to burn them; and a young girl bought one and tore out the leaves to burn. The female *teachers* steadily go on in their humble work of giving reading lessons to about 140 learners, almost all Roman Catholic women, at their various houses. We have seen lately a proposition in print, which we hope will be taken up vigorously. It is, that simple readers should be set to work among rural populations, the great mass of which either do not know their alphabet, or, from want of practice, find the effort of reading too mechanically difficult to tempt them to open a book. If one good reader could be supplied with suitable books in each village and encouraged to use them for his neighbours' good, much benefit would accrue. It is a fact, that in the rural districts of some of our departments, not more than 1 or 2 per cent. can read. Now, there is certainly an impulse given, not only to schools and school libraries, by the government, which has disbursed for the latter purpose 100,000 francs, and placed in schools 60,000 volumes, since June last; but a society has been formed in Paris, and authorised by government in last September, for aiding with books, money, catalogues, and advice, all who wish to form municipal libraries. It also circulates boxes of books among these various libraries for a small sum and for a given time. It is called the Société Franklin, and has for president M. Boussingault. If properly appreciated, what an opportunity this for eminent men to increase the circulation of suitable books, by presenting them to the Society!

There have been difficulties lately again about burying Protestants in Catholic cemeteries. To give one instance out of many, a Protestant girl was sent for her health to a school at the foot of the mountain of Voirons (Haute Savoie). She died. The priest absolutely refused to allow her to be interred in the communal burial-ground, and the mayor at length ordered a grave to be dug by the roadside, and the body deposited therein. This was done, this year! The prefect of the Vosges, whose example, it is hoped, will be followed by the others, has issued a circular informing the mayors of *his* department that the law commands that the common cemetery shall have distinctly defined portions set apart for the various religious denominations who may need a burial-place in the district.

During the year 1862, twenty new Protestant places of worship were opened in France.

On Tuesday the 10th, the children of the British Free Schools in Paris had a treat, and Bibles were presented to the higher class scholars in commemoration of the marriage of the Prince of Wales. On the same evening, chorales were sung at an asssembly of the English working classes, and speeches delivered by the various English clergymen. On the following Sunday, a special hymn of loyalty was sung at Marbœuf Chapel, and hearty prayer offered for the royal family of England.

Paris, *March* 1863.

Our churches continue to take a most active part in the expression of sympathy called forth by the distress in the cotton manufacturing districts. 15,118 francs have just been sent to the central committee, to be distributed without distinction of religion by the consistory of Rouen. In the list which has been communicated to us we remark 3,734 francs, collected in the church of Marseilles; 2,454, in that of Nimes. Among the more modest, but not less generous contributions, we see 116 francs from Walderbach, a village among the mountains of the Ban de la Roche; 110 francs *Colonie Agricole* of St. Foy. Elsewhere we see ladies and even children, as at Puy-Laurens (Tarn), who unite in making small articles to be sold for the benefit of the distressed workmen; or who collect among themselves a mite, small indeed, but not the less precious, as in the Orphan School at Semi (Aisne). Let us add that our co-religionists have not been overlooked in this general interest, and that whenever any urgent need has occurred among our churches in Normandy and Picardy special collections have been made and help immediately sent.

Our churches in the south seem to have adopted the admirable plan of having special *conferences* every year, the conduct of which is generally entrusted to some stranger. Thus M. Gaberel, of Geneva, has just begun a tour for this purpose, which, it is said, will last three months. On the 1st March he gave a lecture, in the church of Lyon, on the Labours of the Reformer Pierre Viret.

A meeting of some importance, composed of pastors and laymen, has just been held in Nimes, to take into consideration the means of extending the work of evangelisation in several portions of La Vaunage and La Gardonnenque. After a friendly discussion, into the details of which I will not enter here, it was decided that, to promote this work, a new section of the *Société Centrale* should be established in the south, which should take the name of the Southern Section, and embrace the departments of Gard, Hérault, Vaucluse, Bouches du Rhone, Var, Basses-Alpes, and Alpes Maritimes. Next May another meeting will be held, to constitute a committee.

The memory of Neff, in the Hautes-Alpes, like that of Oberlin in the Ban de la Roche, awakens sympathies which are manifested on every new occasion. Thus

a considerable number of Bibles, New Testaments, and tracts has been sent to eight schools in connection with churches in these very poor localities, at the request of their devoted friend Mr. Fremantle, rector of Claydon, by the Society for the Propagation of Christian Knowledge. We are happy to have this opportunity of mentioning this expression of his sympathy, and we give him our cordial thanks.

It is said, but we have not had ocular demonstration of the fact, that Abdel-Kader has just had printed in Paris a work called *Abdel-Kader and Catholicism.* The learned Emir argues that the Mosaic law is too material, Catholicism too spiritual, whilst Islamism recognises the rights both of mind and matter, so that it can count on the future; no other religion will be able to supplant it, because no other can take its place. You see, the Emir is tolerably bold in his assertions, not to say hazardous!

A ceremony of a peculiarly impressive character lately took place at Valence (Drôme). It was a performance of funeral rites. The bones of the Protestant population were transferred from the ancient cemetery, in which they had been buried from the year 1787 till 1836, to the cemetery at present in use. The Presbyterial Council of Valence saw in this circumstance an excellent and rare opportunity of paying faithful homage to the memory of the Fathers, and at the same time of making a public and signal profession of the glorious hopes of the Reformed Church. After a preliminary service in the church, where more than 1,500 persons were assembled, a long procession, walking in due order, gained the ancient cemetery, where three large coffins, containing the bones referred to, awaited them. By the time they arrived at the new cemetery the multitude, augmented to between five and six thousand people, nearly all Catholics, ranged themselves round the vast grave. The pastor then delivered an earnest and awakening discourse on the resurrection, which was heard with keen emotion, and made a deep impression on his numerous hearers.

South of France, *March* 17, 1863.

ITALY.

I have seldom known a month presenting so little news of interest as the one just past. In political matters, the Italian Parliament has been discussing for a fortnight the project of a new loan of seven millions of francs; the people have been holding meetings (after the English fashion, and characterised by the English name) in favour of Poland. The king has no doubt been indulging in his favourite pastime—*la chasse*; the commission on brigandage has been moving up and down the southern provinces doing little, but no doubt accumulating stores of knowledge for embodiment in a blue book; and the Duchess of Genoa, who is holding court for her brother-in-law, Victor Emmanuel, at Naples, with immense popularity, has startled that bigoted city by opening the theatre in the royal palace for representations during Lent, while the others are closed, and by continuing her evening parties. The only thing which has broken this political monotony has occurred at Rome, where Cardinal Antonelli gave in his demission as secretary of state, and determinedly refused for two or three days to recall it, though asked by the Pope to do so. The Chevalier Fausti, his chamberlain and confidential friend, was suddenly arrested the other day on coming out of the church of S. Carlo in the Corso, and carried off to prison, on an order issued by Monsignor Pila, Minister of the Interior. Fausti is described by the Italian papers as *Papalissimo*—devoted heart and soul to the Pope and to everything retrograde; and it is impossible, therefore, to believe him compromised by correspondence with the liberals, which is the charge brought against him. It is known that for a considerable time a jealous rivalry and hatred have existed towards each other in the minds both of Antonelli and Monsignor de Merode, the Minister of War, who is said to aspire to the office occupied by the former; and this affront is regarded as the work of De Merode, artfully brought about through the instrumentality of Monsignor Pila. The point of interest was whether Antonelli would persist in his resignation, or make use of it astutely, in order to dictate his own terms to the Pope. It has been rumoured for some time that he foresaw impending ruin, and wished to retire, that it might not happen in his hands; while others believe him too ambitious ever to part with power. If this be true, his ambition has triumphed, because to-day brings intelligence that the Cardinal has withdrawn his resignation, though he has not got it all his own way. De Merode is too useful in bringing in money from the foreign legitimists and ultramontanes, to be dismissed from his ministry, but Pila is made the scapegoat: and henceforward neither Merode nor any one else shall have power to arrest independently of Monsignor Matteucci, Minister of Police, and without having obtained the Cardinal's consent. For some time Antonelli and the French ambassador have been talking of reforms to be introduced, but it is time enough to refer to them when they are actually introduced,—which will be at the Greek Kalends!

In my last I mentioned the gratifying news that applications were being made weekly from small towns and villages for the visit of a minister to preach the Gospel. This is not only the case in Tuscany, but also in Lombardy, where the same stirring of men's minds is taking place, in localities apart from the great centres of activity, commercial and political. M. Turin, the zealous Waldensian pastor at Milan, has had various such applications of late. At one village (the name of which I am requested to repress, through fear of arousing persecution), on his first visit, he had not been long seated in the house of one of his inviters, before he received a summons to appear before the municipal Junta, but, as the letter bore no address, he refused to receive it; this happened a second time, when the Junta (composed of the village priest and the vice-syndic) ordered the drummer of the national guards to beat the *générale*, but in vain—the members would not assemble for the purpose of making a Protestant minister a prisoner. A respectful message was then sent to him, asking him to come to the council chamber, which he at once complied with, found the two worthies, and answered all their questions; and, when ordered to leave immediately, told them it was impossible, he had work to do that night, and he could not leave till next morning. After that, he had no more trouble, the people saw he was not to be browbeaten and terrified; and, in consequence, the religious meeting which was held in the evening was a crowded

one, and, on a subsequent visit, nearly the entire village turned out to welcome him. On this occasion he found a letter awaiting him from another village at some distance, signed by fifty-seven of its inhabitants, inviting him to come and preach, with which he also gladly complied, and was well received. To overtake such cases as these, when as yet it would be out of the question to fix a preacher permanently, there is an urgent necessity for one or two travelling evangelists, and it is to be hoped the Waldensian church, from among her carefully educated ministers, may be able to supply the want, if not immediately, at least at the end of the academical year in June. Signor Ribetti has made another visit to Grosseto, and on this second occasion has also been able to reach Campiglia and preach to a large attentive audience. Professor Geymonat has also preached at these new stations, and I hope a monthly service, at least, may be kept up at them. The priests try to frighten the timid by assuring them, when the evangelist leaves, that he has been driven away by the delegate of police, and that a *processo* has been begun against him; but when he has returned once or twice, they discover the falsehood and wax bold.

But your readers must not suppose that all is sunshine, or that there is nothing to set off against this success. Those who have read *the News of the Churches* for some years past may remember frequent reference to the town of Pontedera, where in the Grand Duke's time there was a small reunion of professing *Evangelici*, some of whom were roughly handled by the police. The miserable apostate Barsali was at that time their leader, and after his return to the Church of Rome, two years ago, he addressed a letter to them recommending them to follow his example. One or two of the leading persons have since then died in the faith, and the rest, with one or two exceptions, finding they could not make gain of their new religion, have become reconciled to Rome. It is scarcely three months since the enquirers at Volterra first addressed a supplication to Signor Ribetti and others to have a minister sent to them. A certain F——, who wrote in the name of the rest, and who was most zealous on the occasion of the first visit that was paid, has been persuaded by the priests to make a public recantation in the cathedral, for which it is said he is to receive the payment of his house-rent, and a sack of grain annually! I am told he is an object now of contempt in the eyes of the Roman Catholics, as well as of the Protestants whom he has deserted. Such painful occurrences must be expected, but they should not discourage those who are engaged in the work.

At Perugia, where the work has begun so lately, the Cardinal Archbishop has taken the alarm, and issued a warning pastoral, 'against strangers, masters of false doctrine, who have lately *insinuated* themselves into the city of Perugia.' The young Waldensian evangelist, M. E. Combe, has published a short but spirited reply, which will have the effect of calling attention more publicly to his meetings, for these polemics invariably excite curiosity. In answer to the charge of 'strangers insinuating themselves, &c.' M. Combe replies, 'If your eminence resided in Rome, there would be less to object,—the epithet *stranger* would be provisionally tolerated; but in the city of Perugia such a description is now-a-days altogether out of place, when applied to a Piedmontese. In order to enjoy the sky of Perugia freely, I sought not in any way to *insinuate* myself among her citizens, but I came as a son to his father's house. Nor have I any intention to give up my sojourn here merely because I have not the authorisation of your eminence.' In answer to the charge that 'they were holding out a bait to the people with foreign gold and lying prospects of temporal fortune and social progress,' he challenges the cardinal to produce a single individual who has been thus bribed, and continues: 'The *Evangelici* do not ask of Mammon those arms with which they gain their holy victories. They hold it infamous to lure an Italian with foreign gold, or to invoke foreign bayonets to retain the faithful, or to multiply proselytes.'

In Ferrara the other day a poor Jewish woman with two of her children sought, for some reason or another, a temporary refuge in a convent of nuns. This coming to the archbishop's ears, he ordered her to be detained, and all the efforts of her relations to get her set at liberty proved fruitless. Application was made to the *Procuratore Regio*, but he (as too many of the magistrates under the new régime are) was a creature of the priests, a *codino*, and made various excuses for not interfering. Thereupon a deputation of two or three of the influential citizens started by rail for Turin, laid the case before the Ministers of the Interior and Worship, and a telegram was instantly despatched to the Procuratore to have the woman and her children set free, which was done. A few hours later, and the children would have been on their way to Rome—to be treated like the young Mortara. All honour to the ministers for their conduct in this matter!

The English and Swiss congregations in Genoa, which meet in the same hall, have been for some time past greatly annoyed by a Frenchman named Marcel, who lived on the floor immediately above, and who systematically and wiltully disturbed them by rolling cannon-balls along the floor during the whole time of public worship. Having been remonstrated with in vain by the clergy, British Consul, &c., a suit was instituted against him in the Criminal Court, Genoa, when he was condemned to a week's imprisonment and 300 francs fine for his conduct.

Signor Gavazzi issued last week the prospectus of a new bi-weekly journal he is about to start in Florence under the name of *La Speranza d' Italia, Giornale Politico-Religioso.* I have not had time to glance at it, but will be able to say more about it in my next letter.

At Turin, Pisanelli, the Minister of Public Worship, is advancing with all decision, and energetically maintaining the cause of the persecuted clergy. In return to an address of thanks which was presented him, he, among other things, replied as follows, in a rescript to the prefects of Milan: 'You may, Signor Prefect, assure the clergy of Lombardy, that till the day when the Popes shall have renounced all their secular power, and all its appurtenances, a sacred duty will continue to devolve upon the administration, namely, that of defending the weaker portion of the clergy from the attacks of the stronger, and of protecting those who love their king and country, against the violence and

misrepresentations of those who have conspired against both. This obligation presents itself to the undersigned minister as the most sacred of those which have been laid upon him by the confidence of the king and of the parliament, and he will fulfil it.'

Italy, *March* 13, 1863.

SWITZERLAND.

A French newspaper, '*L'Opinion Nationale*, has lately published, on Geneva and the Genevese, an article which has excited great attention. The author, M. Levalois, is not a Protestant, neither is he a Catholic; for he calls himself a *free-thinker*, which unfortunately means an infidel, or nearly so. But M. Levalois is a serious man; and during his stay in Geneva he was struck by the serious character of our faith and piety. He might doubtless have found among us many who are neither serious nor pious; but he has described the true Genevese, the true heirs of our religious and national traditions. However flattering this article may be to us, allow me to quote a few passages.

He begins by declaring that, after a sojourn in Geneva, 'the most distinct feeling which a stranger carries away with him is respect, sympathetic and deliberate respect.' He justifies this assertion by speaking successively of Geneva in a political, social, and literary point of view. Then he adds:—

'I now come to the essential characteristic of Geneva. Before being literary and liberal, the Genevese is Christian. In Geneva the free-thinking stranger is *advised* of Christianity. In the souls of men, instead of meeting with no resistance, no solidity—as, for instance, among the greater part of our Parisian Catholics—instead of finding himself in the face of a creed mechanically repeated, of a memory and not of a conscience—you feel yourself in contact with an individual who will believe, who can believe, who is in full possession of the *why* of his belief. Nothing in the world is to me so sacred as sincerity in intelligent faith. Just as I despise certain time-serving Catholics, who are converted because they dread socialism, or because they detest the empire, so much do I respect the man who freely attaches himself to the Gospel, devotes himself to Christ, and prays to Him. Does this imply that I returned from Geneva a Protestant? No; I have not been *converted*, but, I repeat, *advised*. I have seen Christianity working, not only in churches, but, which is much more edifying, in individuals. Yes, I have seen it in turns the inspirer of language, the spring of actions, the spur and the discipline, the rule and the support of the future, impregnating, so to speak, the flesh and the spirit. Such a spectacle excites one to reflection. We have been in too great haste to exclaim "Christianity is dead!" An hour's conversation with two or three Genevese suffices to convince us, that if Christianity is dead, it is not yet buried.'

Such is the impression which a fortnight spent in Geneva has left in the mind of a stranger. Would a more lengthened stay have strengthened or weakened this impression? This is a delicate question, to which I will not reply; but if this stranger had passed the whole of last winter in our city, it is certain that we should have afforded him the spectacle of great activity displayed in the field of religious study.

He would have heard the learned lectures of M. Secretan on Theism. The design was to show that all the objections which can be raised on the ground of natural religion against the existence and the personality of God, lose their force on the Christian ground.

He would have heard the course of lectures of M. Naville on Spiritualism; and he would have seen exercised in the service of the cause of Christianity one of the finest minds and the most eloquent tongues, not only in Geneva, but in our country.*

He would have heard a series of lectures on *Christian Works*, by Pasteur Coulin. These lectures will be published. You will assuredly welcome this eloquent appeal in favour of Christian activity, and this careful study of all the questions connected with it.

Our stranger would also have heard:

Lectures on the *Christian Life*, delivered by Messrs. Bungener, Bret, and Roëhrich.

Lectures by M. Gaberel on the part taken by Geneva at the time of the Reformation.

A course by the same pastor on the present state of Germany, literary and religious.

A course by M. Archinard on the ancient religious edifices of our country.

A course by M. Aug. Bost on the first fifteen centuries of the history of mankind.

Lectures by M. de Gasparin on *The Family Life*, its organisation, its duties, &c.

Lectures on a certain number of detached subjects: religious prejudices; the study of the Bible by simple-hearted believers; drunkenness; the religious education of children; the instruction of catechumens; the dissipation of cities; the duty of evangelisation. Each of these subjects has been treated by three speakers, clergymen or laymen, and matter for abundant thought has thus been brought before the public.

This is what our stranger would have heard. And I have not yet spoken of our usual services, which occupy so prominent a place in Genevese life, nor of the regular academic instruction, nor, on a lower scale, of that which many citizens seek to diffuse among the people.

In the canton of Zug the Protestant inhabitants, numbering about 550, have petitioned the government of the canton to allow them to constitute themselves into a parish, and to celebrate their religious worship. The *Executive Council*, taking into consideration the justice of their request, has received it graciously, and granted their demands. It has informed the petitioners, that for the present they may hold religious services at Zug, and at Baar, and that they may also establish religious instruction for children in the other parishes, wherever there may be any necessity for so doing. Nay, it has even done more; for, wishing thus to give a legal sanction to the establishment of the reformed worship, it has given its authority to the statutes of the new congregation, though with the necessary provisos for insuring the supervision of the state.

This act of tolerance, and, at the same time, of justice, is so much the more interesting, and deserving of attention, as the canton of Zug was, in the 16th century, one of those which showed the most bitter hostility to the introduction and spread of the Reformation. Thus, to quote one instance among a thousand: In

* An English translation of *Eternal Life*, by M. Naville, has just been published in London (*Dalton*, Charing Cross).

January 1558, a priest of the town having dared to preach several sermons tainted with Lutheranism, and to justify them by quoting Scripture, the grand council of the canton, desirous of arresting, as far as in it lay, the spread of these new ideas, decided that all the German Bibles found, either in the town or the canton, should be burnt, 'that the country might no longer be defiled by them.'

All those that could be found were consequently carried to the *hôtel de ville* at Zug, and, on the 28th of January, were publicly committed to the flames by the executioner of Lucerne.

In Basle as early as May 22, 1862, a number of Christian friends (forty-two at first) formed themselves into a society for keeping the Sabbath holy; and within the course of the year the numbers of this society have increased, and it has entered into the catalogue of our various Christian societies. The rules are simple. They require a personal observance of the Sabbath, as well as a cooperation for this object in the neighbourhood. The law is not to be literally understood, but in accordance with the texts relating to it (Gen. ii. 2; iii. 2; Ex. xx. 10, 11; Matt. v. 17; Mark ii. 27, 28), that the Divine ordinance may be maintained unimpaired. In a public discourse (Feb. 1), the President of the Union, Professor Anstein, stated more in detail the society's fundamental principles, and invited adhesions.

Switzerland, *March* 20, 1863.

GERMANY.

Since the beginning of this year the power of God's Spirit has manifested itself in Frankfort. Being the seat of the Federal government, and the centre of very extensive commercial relations in Germany, this city exercises a notable influence over the divers states of the Confederation. There is, therefore, reason to believe that the religious movement which is at present going on amid a certain part and various classes of the population will not end here.

We shall not enlarge on the good which may have been produced by the week of united prayer. It is never in vain that Christians meet together for such a purpose. The Saviour always gives some token that He has heard and will answer the prayers of His disciples. Many were glad to enjoy the privilege of uniting their prayers to those of their brethren scattered abroad over the face of the whole world. The services of that week were the best preparation for the great missionary meetings held a short time afterwards in the same town. These seemed like a general conference, to which the numerous friends of the missionary cause in Germany were convoked. Many of them, especially from Central Germany, responded to the call. The particular object in view was to make them acquainted with the critical financial position of the Missionary Society of Basle, and to urge them to redoubled sympathy and help.

M. Christ. Sarasin, president of this society, and Councillor of State at Basle, as well as Dr. Josenhans, Director of the Missionary Institute in that town (not to mention some others), went to Frankfort on the occasion, and it was in truth under their direction, and owing to their energetic action, that this gathering, which was a real festival for all who were present, took place. Two public meetings were held, in which our two friends from Basle took a very active part; and all the interests of the society, which is so dear to them (and which is the oldest, perhaps the boldest, and at any rate the most important on the continent); all the questions that relate to its present state and to the openings which it may find in heathen countries, were warmly and publicly discussed by the several speakers, and that in the frankest and most brotherly manner. These meetings have been blessed—they were pervaded by a spirit of Christian love and a sense of God's presence; they have helped to warm many hearts. Let us hope, also, that they have gained some new friends for the work of God among the heathen. They have produced a most favourable feeling in the town generally. The Frankfort correspondent of the *Allgemeine Kirchenzeitung*, in giving an account of the meetings, expresses a desire that similar gatherings may from time to time take place in the other parts of Germany. They would, he says, make known the mission work, and dissipate the prejudices which in several places resist the triumph of that holy cause.

To the missionary gathering just mentioned, succeeded an effort at evangelisation, which, though so recently begun, has nevertheless already borne much encouraging fruit. I speak of the work of M. F. K., which has for its special object two classes of society to which the Gospel has hitherto found some difficulty of access—the working classes and the soldiers. A Frankfort correspondent, in a very recent letter addressed to the *Friedensglocke*, gives an account of it in the following words, which I cannot do better than reproduce, for he is himself engaged in the work:—

'Having learned from a friend that there was a Christian work to be done in this great city, we resolved, in the sight of God, to be an instrument in His hand for making the gospel known to various portions of the population, which the churches of divers denominations seemed to have somewhat neglected.'

Our friend F. K. at once put his hand to the work. All the difficulties were removed in a most extraordinary manner, and on the 13th of January he was able to begin his mission. Let it be said here, in honour of the free town of Frankfort, that not only did the authorities gladly give our brother the necessary permission to hold his meetings, but also that they placed at his disposal their *employés* to maintain order. Freedom of worship and of conscience really exists in Frankfort.

After having distributed some thousands of notices among the workmen and soldiers, and after having visited the officers and generals of the Federal army garrisoned in this town, our friend F. K. began his lectures. On the 13th of January, long before the hour of five, the hall was completely filled, almost exclusively by soldiers. More than five hundred men, natives of every country in the German Confederation, and more than two-thirds of whom belonged to the Romanist communion, had come there, not from curiosity or want of something to do, but from a desire to hear evangelical truth. They proved this by their conduct. There was no disorder, and many of them wept at hearing the touching appeals of our friend.

These meetings last from five to six o'clock; and then from half-past eight to half-past nine there are meetings for the workmen. These are no less in-

teresting. Among the men of this class there are some who are almost entirely ignorant of the Gospel, and a simple and elemeutary explanation of Christian principles is listened to by them with much seriousness and attention.'

After each meeting several copies of the Bible have been asked for.—'We desire to know the Word of God!' say those who apply. Hundreds of them, and at their head some of the higher officers, have come to shake hands with the preacher and evangelist, and to thank him with emotion, for the good he had done to their souls.

All this good has not, however, been accomplished without calling forth some opposition. A Frankfort newspaper has endeavoured to throw ridicule on the meetings, but it has expended its wit in vain. Its jeers and remarks have not prevented the hearers from attending to the ministration of the word, and there is no doubt that many souls have been aroused to their own salvation.

Dr. Tholuck spoke as follows, in a meeting of the Evangelical Union Society of Saxony, on the latest Aspects of Theology:—'There can be but few who, in preseuce of the great movement in the religious and political sphere which has taken place of late years, are not seized by a feeling of surmise and apprehension, as though of an impending catastrophe. With this we are indeed threatened, by those ever-active laws of developement and decline, which obtain in history as well as in nature. In this manner the powerful current of rationalism, which had attained its maximum force towards the end of last century, was checked, principally by the effect of a time of affliction (which taught princes and people to pray), and had to give way to a believing science. But believing Christianity brooked not to live in the "lodge in the garden of cucumbers:" she sought a habitation for herself. Remembering that the blessing of the fathers builds houses for the children, she turned back to the Church of the Reformation; and Christian life and Christian science began to grow ecclesiastical. A second year of affliction burst upon us in 1848, and again with a decided influence on the Church, and on science. Meantime the representatives of this tendency had been on the point of seeing their work perish. Even the representatives of the most eminent dogmatical sections of the clergy declare that it was not a restored, but a regenerated science for which they were striving. A more independent science of this kind has been, up to the present moment, developing a fervent activity. Must we not, however, surmise, that we are here also witnessing the symptoms of an approaching catastrophe? Let us remember that there was a time when the representatives of all the other sciences accounted it an honour to contend for a cause in conjunction with us theologians? Where is the fresh vigorous after-growth, now that the old architects are gradually dying away?

'While in Prussia, here, we still consider ourselves secure, the Churches are arming in Western Germany, in order to bring rationalism, with its ally, democracy, within their walls; and in a Saxon duchy the day is approaching, on which that pattern will find imitators. In one Swiss Canton, the new "religion of the future" has set aside all historical foundations; while the radical philosophy of Germany, which here is as yet confined within the narrow walls of the free congregations, has been transplanted to Protestant France, Holland, and even to the soil of faithful England. Do we not hear the feet of the grave-diggers who are ready to bear our theology and our Church to the grave?

'It is no argument of "little faith" to fear that one period of grace in the Church may have gone by; it would be little faith only to doubt whether the dead Christ will have His resurrection. For it may indeed occur, that that hallowed fire, which at first blazed up in Germany in the days of the war of independence, shall have to be extinguished iu no distant futurity; it may be that this period of grace is expired: and yet—this remains certain—every Good Friday night is the precursor of a cheerful Easter morning.'

The Bohemian Illustrated Journal had sometime ago a picture of the monument which is to be erected on the place where John Huss was burnt in Constance, on the 6th July, 1415. According to this representation the monument consists of a block of unhewn granite, weighing 350 centners, which was found in the construction of a railway in the neighbourhood of Constance on the Rhine, and on which was to be engraved the name of John Huss and the date of his death on one side; and on the other side the name of Jerome of Prague, and the date of his death. Further, the liberal-minded Vicar-general, and subsequently episcopal representative, Ignatius Henry Von Wessenberg, who was lately labouring in the South of Germany to do away gradually with the animosities which have arisen from religious divisions, and to pave the way for a national unity, established on a basis of moral and religious feelings, will have a monument erected to him by the Union of Congregations, which has already called for a subscription in aid of the national work.

Germany, *March* 1863.

The Berlin Christian Union.

The organisation which is known in Germany by the name of the 'Home Mission,' embodying the free exertions of Christians to restore animation to a church petrified by unbelief, or dead in enmity against Christ, has been in existence in all periods of the history of the Church, but has assumed a more distinct form in the present century. The origin of the Berlin Christian Union may be traced to various circumstances, but chiefly to the alarm of the year 1848. It was then that many earnest Christians recognised, in enmity against Christ, the last transformation of antichrist. This impelled serious minds to prayer and active exertion. The friends of the Home Mission still remember with great affection, the first German Evangelical Church Diet in Wittenberg, the native city of Luther. The enthusiasm and unanimity of that period among the most estimable Christians in Germany had seldom prevailed before. The idea, which so powerfully affected the delegates of all Germany assembled in Wittenberg, was attempted to be realised by a few men, among whom I may name Dr. Krummacher, Dr. Stahl, Dr. Büchsel, and Dr. Kramer, of the clergy of Prussia, and Berlin. In that city there had already, during several years, existed a not inconsiderable number of zealous Christians: kings had lived there who feared God, and pious ministers had been labouring. Especially

under king Frederick William IV. had Christianity been cherished and defended. Preachers like Gossner, Strauss, Krummacher, and others, found their labours abundantly blessed. There were also many institutions connected with the Home Mission, as for instance, a Tract Society, a Bible Society, two Missionary Societies, and Gossner's Hospital. With the increase of the population, the spiritual destitution, however, increased also. While the streets expanded from year to year, the number of church-goers remained the same. Even at the present day, notwithstanding the many new churches built during the reign of Frederick II. there are parishes containing only two or three ministers to a population of 40,000 or 50,000. There are thousands who never hear the Word of God. How could help be here administered? The number soon comprised 215 members, men and women, who bound themselves to an annual subscription. They assembled in a hall every Wednesday evening, and discussed the spiritual necessities of the city. They soon after appointed deacons to assist the clergy in the different parishes—men of the people—not possessed of learned education or clerical ordination. But these, and other efforts of the young society began first to thrive more abundantly after they had succeeded in obtaining a place of worship and a preacher of their own. In 1852, the Society purchased a new house in Oranien Strasse (106), which had been built by the German Catholic Neologians for a place of assembly for their objects. Thus this house, which had been designed for the service of infidelity, was destined to become a focus for labourers in the kingdom of the Lord.

Under the direction of estimable men, the late Berger, the first preacher of the society, was soon successful in infusing a genuine animation into it. He had been many years a preacher among the Germans in Paris, and had thence been invited to this post.

In a handsome hall, more resembling a concert-room than a church, there is now a meeting every Wednesday evening of numerous Christians, for the purpose either of hearing a lecture or of entering into a free discussion. These lectures are not sermons, but discuss freely various questions of doctrine; I may name particularly the discourses of Dr. Arndt on the value of the Bible; of Ziethe, on the blessings of Christianity; of Zahn, on Christian education; Professor Paulus, Cassel, on 'Solomon,' and on 'The Gift of Tongues.' The lecturers are mostly clergymen, but sometimes teachers or professors. From time to time debates are carried on, as, for instance, on the observance of the Sabbath, on 'rationalism,' on 'Christian popular education,' 'abstinence,' &c.

Besides these weekly meetings, which go on all the year through, the society has annually in the quarter between New Year's Day and Easter twelve 'scientific lectures.' The speakers are men of standing in the Church or State. Learned jurists, philologists, and theologians, who are not excelled in erudition by any opponents, have the problem given them in these lectures to demonstrate that Jesus Christ, 'to the Jews a stumbling-block, and to the Greeks foolishness,' is to us 'the power of God and the wisdom of God.' Here the celebrated law-lecturer, Dr. Stahl, delivered his discourses upon 'revolution,' and 'Protestantism as a political principle,' and his eulogium of Frederic William IV. Dr. Krummacher, Dr. Wichern, Dr. Büchsel, Professor Hengstenberg, Professor Tholuck, Professor Leo, and Dr. Wiehe, author of 'Lectures on English Education,' have been among the lecturers. To these lectures a great number of hearers of the higher classes resort. Frederic William and the Queen Dowager have often been among the audience; and at present Queen Augusta frequently attends, with other members of the royal family. We will pass on to the other branches of the society.

In the year 1852 a Young Men's Association was founded by the late preacher, Beyer. The importance of societies is becoming more and more appreciated in Germany. By God's blessing, this society of young persons, chiefly from the industrial classes, has received great accessions. Every Sunday evening many hundreds of young men come together to sing, to pray, to hear the Word of God, and to refresh themselves in mind and in body. On week days, young men receive instructions in writing, speaking, drawing, geometry, singing, history, geography, literature, and natural history. A restaurant, moreover, provides refreshments. A number of the members reside in the society's house. Brandy and gambling are prohibited.

The preacher of the Evangelical Union is president of the Young Men's Association, and, at the same time, chairman of the Young Men's Association of East Germany. We have, I must observe, two different associations among the young men in Germany; one in the west, and one in the east. The chairman of the Western Association is the reverend pastor, Dürselen, in Rausdorf, near Eberfeld; the chairman of the Eastern is the preacher of the Evangelical Union. It was through this official connection that the Evangelical Union first acquired a real efficiency abroad. About ten unions, including more than three thousand young men, are intimately united with the Berlin Union. The organ of this Association is the *Bundesbot*, of Berlin, a paper edited by the preacher of the Evangelical Union. All the Young Men's Unions celebrate annually, on Whitsunday, a common festival at Potsdam, near Berlin.

We will now return to the Institute of the Association. We have here, besides the Young Men's Association, an association of young tradesmen, which meets three times a week. The guiding principle of this association is the Word of God, by which all their exertions are regulated. The objects are the more important because the Jewish tradesmen here exercise considerable influence.

Another association is composed of men chiefly from the industrial and mechanic classes; they meet every Wednesday, from eight to ten, p.m., to hold free discussions on ecclesiastical, social, and civil questions in their relations to the kingdom of God. The evening is closed with hymns, and with a prayer, read by the preacher of the Union. The first Sunday of every month a number of teachers, imbued with Christian principles, meet together, to encourage one another in the study of God's Word, and to discuss important points relating to Christian education. It will be perceived, that it is the aim of the Evangelical Union to bring together zealous members of all ranks and conditions of life, and unite them in the work of the Lord.

The Home, for travelling artisans, in the house of the Association, is a very beneficial institution. Young workmen in Germany have to spend five or ten years in

travelling. The inns are often very dangerous. The weary wanderers usually get into veritable hells, in which brandy, gambling, debauchery, and vermin abound. Professor Perthes, in Bonn, on the Rhine, founded the first hostel, which was called a 'home.' There are at present in Germany more than thirty such homes, which have been chiefly founded by the Unions. A Christian landlord holds domestic devotional meetings every morning and evening, gives the young travellers good advice, and furnishes them with good and cheap board and lodging. The maintenance of such homes involves many difficulties, but at present the Home of the Evangelical Union is in such a flourishing condition that during the course of last year more than five thousand young artisans had night's lodging in it. Many young persons, who, perhaps, had not heard the Word of God since they were fourteen years old, have again heard here the sounds of Christian prayer and song, and many of them have begun to turn to God. Well-to-do travellers can likewise obtain a lodging in the house of the Society.

In conclusion, we will further add, that the organ of all this movement is *Der Evangelische Kirchliche Anzeiger* of Berlin, which is published at the expense of the Union, by the Union preacher. In this paper church questions are discussed, and the transactions of the Home Mission particularly. It has a large circulation. God has already abundantly blessed the labours of the Christian Union in Berlin. He has rewarded the feeble efforts of His servants. The motto of the Union is from 1 Peter iv. 10, 11: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God—that God in all things may be glorified through Jesus Christ, to whom be praise and dominion, for ever and ever, Amen.'

The preachers of the Evangelical Union were the late Beyer, then Hofmeyer, then Weikart, and now Zahn. The first President of the Union was the present director of the Frankfort foundations in Halle, Kramer, then Von Mühler, and now the privy counsellor, Dr. Wiehe.

Berlin, *March* 14, 1863.

DENMARK.

Ever since Denmark has been a constitutional State under the government of the present King, the Church has been engaged in a continual struggle for autonomy and independence of the State. The strife in the religious sphere is not less general and profound than in the political. The Church has not yet succeeded in establishing a common constitution, to embrace all parts of the monarchy; nor have even substantial explanations taken place between the Church and the State. The purely German parts of the country, such as Holstein and Lauenburg, have been very little agitated by this contest: the Church and State are in these intimately connected. In the Duchy of Sleswig, on the other hand, operations are being conducted earnestly and indefatigably by certain parties, directed towards the separation of the Church and State. In the kingdom of Denmark proper, that is, in the islands and in Jutland, the ties which have hitherto held the Church and State together are becoming more and more loosened. The Fundamental Law of 1849 is here the basis of the new political and ecclesiastical constitution; and in this law we read, in section 3, 'The Evangelical Lutheran Church is the Danish National Church, and as such must be supported by the State.' Out of its pale, the majority of the population are Calvinists, Roman Catholics, Moravians, Jews, &c.—all constituting religious societies which are recognised by the state, and of which the clergy is therefore, by the law of February 12, 1849, placed on terms of complete equality in all relations with the Danish national clergy.

There are, furthermore, in Denmark, some denominations which are not recognised by the state: for citizens have, by section 81 of the fundamental law, the right to establish communities for the purpose of serving God in the manner that best agrees with their own convictions, on condition that nothing be taught or undertaken contrary to morality or to public order. However, the proceedings of these religious societies — as, for instance, baptisms, marriages, and so on — are regarded with no friendly eye by the state. Moreover, the state is so far intolerant of those who belong to no religious community, that it condemns them, by section 82 of the fundamental law, to contribute to the exchequer of the Danish National Church. The state, however, is always the protector of the Church. The King is *summus episcopus*. The state, moreover, which, as in other countries at the time of the Reformation, absorbed the property of the Church, administers its revenues, and takes charge of public educational institutions, but only in the interests of the national Lutheranism. As it assumes an indifferent attitude in matters of faith, it also keeps far aloof from specific Church interests. The national Church is at the same time a state Church; the state governs and controls the ecclesiastical legislation. And on this account marriage, as an ecclesiastical institution, has been sedulously kept within the national Church and the recognised communions; while, on the other hand, according to the law of April 13, 1851, civil marriages between members of the non-recognised communions, and mixed marriages—as, for instance, between Christians and Jews—are liable to certain burdens. Even the oath on entering offices has remained unassailed, so that those whose belief does not tally with the terms of the oath, are debarred from assuming the offices for which that oath must be taken.

So far the position of the Church to the state is settled in a very incomplete and unsatisfactory manner. The Church is in no way separated from the state: it possesses no autonomy. On the contrary, it is nothing more under the constitutional régime than it was formerly under the absolute monarchical régime, namely, a state Church. The state has the disposal of the ecclesiastical property. In the Dreinamark it has many richly endowed churches in the cities, as well as in the country. At the instance of the state authorities much has been done of late years towards the restoration and rehabilitation of church edifices. Herewith it has come to be necessary, that the more richly endowed churches should, out of their own means, support the poorer. At present it is made an object to pay regularly all the ecclesiastics within the Danish National Church like the other servants and officers of the Government. All payments that have

hitherto used to be made for peculiar church rites, are still to enter into the stock of the church, as are also the lands, out of whose rents the preachers have hitherto drawn their principal support. All this is governed and managed by the state, and not by the Church, which has no sort of inner or congregational constitution. Nevertheless, repeated attempts have been made to found a constitution of this kind. Various projects of the sort have been laid at various times before the Government; none, however, have hitherto obtained the consent of the Diet. These projects were designed—like the fundamental law—on a thoroughly democratic basis. We judge it best to say no more about them. They raised amid the assembled spirituality a storm of dissatisfaction, of which the waves are still seething. This shows that it is desired to fairly accomplish the separation of the Church and State, in order to proceed then to the establishment of a constitution within the Church. Meantime, there is a gradual resuscitation of moral and religious life going on in Denmark. The time of the supremacy of rationalism is gradually expiring. In the university of Copenhagen sound views of doctrine are gaining the upper hand. A spirit of earnest faith is conspicuous in the distinguished professor, Martanfan, a native of Flensburg, in the Duchy of Sleswig. His treatise on the apostolic faith has already gone through several editions, and been translated into German. The young clergy in the city are pupils and admirers of the deep-thinking and earnest Grundtwig, the great reviver of Christian tendencies within the Danish Church.

After many attempts, there was established in the spring of last year in some country congregations towards the south of Hallung, a union for home missions, whose directors are mostly peasants, and whose object it is to produce and foster Christian life by the institution of weekly meetings for Bible-reading and psalm-singing. Another and older union of believing laymen and preachers, want to send out colporteurs. The attentive and unprejudiced observer of our ecclesiastical relations cannot but be struck by the gratifying observation, how Christian life amongst us has begun to advance quietly and continuously. The churches are filling more and more. The number of believing and zealous Christians is increasing; edifying works are more and more sought after; and even in moral life, an improvement is traceable in many places.

Denmark, *March* 1863.

GREECE.

A missionary in Athens, writes: 'From what I now see and hear, I have every reason to believe that our labours for the last thirty-five years here will not all be lost. A few days ago, one of the first lawyers told me that he believed my religion to be true, and that he desired his children to be brought up in it; but regarding himself—having been born and brought up to the Greek faith—he could not bring his mind to leave it, though he felt convinced; but, said he, "the rising generation will choose the Reformed faith." Another lawyer, who is also a professor in the university, said yesterday, as I was talking to him of the importance of leading the students to read the word of God more, "This I have recommended in my lectures; your religion is true," &c. Another professor remarked, "we shall all become like you by and by. We have not to change our religion, but only to expunge what has been added."

'The greater part of the people here seem now very friendly, and some even of the first of the clergy. Another lawyer whom I met said, "You see how those Trappistes who persecuted you a few years ago are sent away." The editor of the *Age* has been sent out of the country; and last week, the editor of the *Hope*—who, years ago, did everything in his power to influence the minds of the people against me, was followed by a great crowd in the streets, not far from my own door, hooted, and pelted with rotten lemons. He had hidden, I have been told, at the French Legation for days, and dare not venture out for fear of losing his life; while I, whose life he had placed in great jeopardy by means of his paper, now go about freely, and am received everywhere as a friend with the greatest cordiality, and my former persecutors are looked upon with contempt by the mass of the nation—certainly by the most intelligent citizens of Athens.

'Last Monday I gave to the bishop here, who is a member of the holy synod, a hundred copies of my work, "John Chrysostom on the reading of the Scriptures;" which he promised to send round to the priests of his diocese. This bishop is friendly to the distribution of the Scriptures in the language of the people, and has himself purchased many hundred copies of the modern Greek New Testament for the people of his charge. He is the only bishop here who seems to take any interest in furnishing the people with the Word of God.

Athens, *March* 1863.

ASIA.

SYRIA.

We have just become much interested in the case of a converted Nusairy from that mysterious pagan sect inhabiting the mountains north of Tripoli towards Antioch. He is now in Beyrout, apparently a firm believer; and his history is so interesting, that I will briefly state it. He was born at Antioch about thirty years ago, and when a child removed to Adana, near Tarsus. At the age of seventeen he was initiated by the sheikhs of his religion into their mysteries. The initiation occupied several days; and he was bound, by the most terrific oaths, never to disclose the secrets of the sect, on pain of death. Being naturally of a shrewd and inquisitive turn of mind, he devoted himself to the study of that faith (which none but the initiated can understand), learned the worship of the sun and moon, and adopted the gross superstitions of the sect. They hold to the transmigration of souls; that is, that all unbelievers at death are transformed into some of the lower animals. The Mohammedans are changed into donkeys, the Christians into swine, the Jews into monkeys; but the Nusairiyeh ascend to the milky way, and are transformed into stars. They also teach that when a believer dies, the planet Jupiter descends and

takes his spirit up to the milky way. When this man, Soleyman, began to investigate the mysteries of his faith, he determined to watch the planet Jupiter at the death of every Nusairy, and see whether it actually descended to the earth or not. To his great amazement, though he watched the planet at the very moment when several well-known sheikhs died, it did not remove from its place nor undergo the least change. His faith was thus shaken; and he went on from one step to another, until he concluded that there must be a better religion than such pagan absurdities, and turned Mohammedan. He was a Mohammedan about a month, when, as he says, he 'found in the Koran three hundred lies, and seventy great lies,' so that he was unwilling to remain longer a Moslem. He then studied the books of the Greek Church, turned Greek, and was baptized by a merchant of Adana. Entering on this new faith, he was horrified to find, that though professing to worship the true God, the Greeks actually worshipped pictures, and *ate their God* (in the mass).

He says he had read, in an old copy of Robinson Crusoe, translated into Arabic, about men eating one another, but here were people eating their God—for they claimed that the bread and wine in the sacrament were really changed into the humanity and divinity of Christ!

Finding Christianity to be of such a nature as this, and knowing of no better form of it, he concluded that he would become a Jew, as the Jews read the Old Testament in the original, and all sects acknowledge the Old Testament as true. For four years he continued a professed Jew, and learned to read the Hebrew of the Old Testament and the Talmud. He was at first greatly troubled lest God could not admit a heathen among his chosen people, but says he was quite relieved when he read that Ruth and Rahab, both heathen women, were among the progenitors of David.

Two things at length led him to leave the Jewish faith, viz. the absurdities and blasphemies of the Talmud, and the prophecies with regard to the coming of Christ. He then decided that he would become a Christian again, hoping to do so without adopting picture worship and transubstantiation. As he was baptized before by a layman, he now applied to a priest, but found no special difference, as he was obliged to worship pictures again and eat his God. He could not remain a Greek; he had tried Paganism, Judaism, and Islamism in vain, and now began to look for something else.

The Greeks had told him of the 'religion of the Angleez,' and that they were an heretical sect, who denied the resurrection; and he wrote a tract against their heresy, bringing proofs from Scripture for the doctrine of the resurrection. A Greek from Beyrout, living in Adana, told him that there were learned Greeks in Beyrout who could convince him of the truth of transubstantiation and the propriety of picture worship. While visiting this man he saw a book lying on the table, which he took up and began to read. It was a copy of Dr. Meshaka's work on the Papacy, in Arabic. He was so absorbed in the book, that the Greek, who had bought it for his own use against the Catholics, and not to make Protestants, became alarmed and took it from him. He then went out, determined to get it for himself, and finally found Mr. Coffing and Adadoor, the native helper, whom he had before regarded as Sadducees, and obtained the book. He was delighted. Here was Christianity, which neither enjoined picture worship nor taught transubstantiation. He became a Protestant at once, and wrote to Damascus to Dr. Meshaka, thanking him for having written such a work.

The Mohammedans and Nusairiyeh were now leagued against him, took away his wife and child, and his property. He was thrown into prison, and two Moslem sheikhs came and tried to induce him to become again a Moslem or Nusairy. They pictured before him the sensual delights of Paradise; but he replied that they were welcome to his share of their Paradise, he was rooted in the religion of Christ and would not leave it. He remained in prison twenty-one days, and was then sent as a conscript to enter the Turkish army in Damascus. While in prison he wrote several prayers, which he has read to me, in which he pleads that God, who rescued Joseph, and David, and Daniel, and the three Hebrew youths, would rescue him from prison and from the hands of his enemies. Though illegally arrested, being a Christian and not liable to conscription, his hands were put in wooden stocks, and he was marched by land all the way to Damascus.

Just before reaching Damascus he found some Protestants at *Nebk*, and requested them to write to Dr. Meshaka, to use efforts for his release after he reached that city. After a week's search Dr. Meshaka found him in a loathsome prison. Though his fellow-conscripts declared that he was a Christian, the Turkish authorities refused to release him, until providentially Col. Fraser, the British Commissioner to Syria, visited Damascus, heard of the case, and procured his release. He remained a month with Dr. Meshaka, and has now come to Beyrout. He says he is anxious to labour for the conversion of the Nusairiyeh people, who are in gross darkness and ignorance. He has a thorough acquaintance with the Scriptures, knowing whole chapters by heart, and is familiar with the Arabic, Turkish, and Armenian, and somewhat so with the Hebrew. He may go to Latakia, to labour with our brethren of the Associate Reformed Church among the Nusairiyeh of that region.

Beyrout, *March* 1863.

MOUNTAIN DISTRICTS OF ARMENIA.

The following communication was written by Dr. Perkins, while on his way back to Oroomiah, the capital of the Nestorians. The districts referred to embrace the mountainous region in which the Tigris and Euphrates have their respective sources.

'A noble commencement has been made at Bitlis in the missionary work. I attended two of the three native services on the Sabbath. At one, more than sixty persons were present, mostly males, and at the other which I attended, about forty. The Lord's supper was celebrated in the evening, by the missionary families and a few pious Armenians. These seasons of worship were all exceedingly interesting and refreshing to me; particularly so was the singing of the natives, which is very spirited and not unmelodious. The hymn book next to the Bible, and singing next to preaching, I have always regarded as God's chosen missionary instrumentalities. This

romantic town, hanging picturesquely on the declivities of two mountain ranges, and divided by the Bitlis river, which separates them,—a small stream here, but becoming an important branch of the Tigris in its course,—is an advantageous missionary location. Of its thirty thousand inhabitants, one third are Armenians. The climate is very healthy, the place is a natural centre of commerce in several directions, and can hardly fail to become a radiating point of great religious influence. Indeed, in almost every respect, it seems to me a very eligible point for a missionary station.

'The good work at Bitlis is already in advance of that at Erzroom, though the mission station here is only four years old, while that at Erzroom was commenced twenty-three years ago. This difference is owing to a vigorous prosecution of the work here, and to the irregular and interrupted occupation of Erzroom. At the latter place, there has been but one missionary most of the time, only a native helper for a considerable part of the period of its occupation, and some of the time not even that. I marvel only less than I sorrow, that Erzroom has been no more adequately appreciated and improved, as a grand centre of missionary operations, unsurpassed in interest and importance in all Turkey. From that elevated commercial entrepot, in this primitive region, between the head-waters of the Euphrates, the Araxes, and the Tigris, great travelled routes radiate in every direction. Toward the north-east, strikes off the beautiful valley of Pasin, on the Araxes, stretching away with little interruption to Georgia, a distance of two hundred miles, and containing an extensive Armenian population, notwithstanding the large numbers that followed the Russians away, thirty years ago. Hardly any missionary impression has yet been made, or attempted, in that direction. To the eastward of Erzroom, is a vast plain, on the eastern branch of the Euphrates, extending almost to the base of Mount Ararat, much of it as fertile as the valley of the Mississippi, dotted over with Armenian villages, never visited by a missionary, except as members of the Nestorian mission have hastened by some of them, on their way to Persia, unable to speak the languages of the people. In this direction from Erzroom, south-east, are the great plains Khanoos, Moosh, Boolanik, and others, containing a large Armenian population. In Khanoos, a faithful helper has been stationed, and with very encouraging results. North-west, west, and south-west from Erzroom, stretch away similar commercial routes, through Armenian regions, toward Trebizond, Tocat, and Erzingan, of similar missionary interest and promise.

'Another point of commanding importance, and a very inviting location for missionary purposes, hitherto entirely unoccupied, is the ancient Armenian town of Van, a hundred miles eastward from Bitlis, almost half-way hence to Oroomiah. That city, like Erzroom, is one of the ancient capitals of Armenia, and was a summer resort of the Assyrian queen Semiramis. It is finely situated on the charming lake of the same name, and still retains much of its ancient prestige, containing a large population of Armenians, and redolent to the Armenians, everywhere, with proud memories of their ancient history. You already know the character of the field, from the reports of others who have visited it. Its claims to immediate and effective occupation, as it seems to me, can hardly be overstated. That occupied, the borders of our fields and Persia in Koordistan will soon be reached from that point, and the missionary operations in the two empires will more effectually act and react on each other, till the light and the blessings of the gospel shall pervade those empires.'

INDIA.

Statistical Tables of Indian Missions.

The Rev. Dr. Mullens, of Calcutta, has been laboriously engaged in collecting the mission statistics of India. He has forwarded to us valuable tables, giving the result. To show the thorough way in which the enquiry was conducted, we give the following form of schedule sent out to all parts of India:—

STATISTICAL TABLE.

Name of station		
When begun		
Name of society		
Names of ordained missionaries and pastors, European or native		
Number of native catechists and preachers		
Number of outstations		
Number of separate churches or congregations		
Number of communicants admitted in the ten years		
Number of communicants excluded...		
Present number of communicants ...		
Number of native Christians, including communicants, under instruction in congregations.....		
Vernacular boys' schools	Schools.....	
	Boys.....	
Boys' boarding schools.....	Schools.....	
	Boys.....	
Anglo-vernacular schools	Schools.....	
	Boys.....	
Girls' day schools	Schools.....	
	Girls.....	
Girls' boarding schools	Schools.....	
	Girls.....	
Amount contributed by the native Christians in ten years		

INFORMATION SOUGHT.

1. A brief general history of the station, during the last ten years, showing whether it has advanced or retrograded in character and usefulness.
2. Note any special events that have affected the mission during the period; their nature, character, and effects.
3. Special cases of conversion; or of apostacy.
4. Special cases of persecution and trial.
5. The death or removal of missionaries, male and female; arrivals of new missionaries; character and effect of the changes in the staff of the mission.

6. Death of converts, deserving of special notice.

7. What increase has taken place during these ten years in the number of native catechists and preachers; also of ordained native clergy in your circle of missions; their character and influence? state their names in full and date of ordination.

8. What number of communicants has your station received from heathenism during this period; and what number of the same from Christian families? How many of both have been excluded from fellowship?

9. What is the present position of your native churches, in respect to piety, Christian knowledge, character, and stability?

10. What advance have those churches made towards sustaining the ordinances of the gospel among them, whether by annual gifts or endowments: what sum has been contributed by the native churches and congregations for all religious purposes during this period? How many *bonâ fide* native pastors does your circle of missions contain?

11. What increase has been effected in the vernacular Christian literature available to your mission: what improvement, in the translation and publication of the Bible and of Christian works? What literary works useful to missions have been published by missionaries, in England or in India? Describe any special incidents in Bible or tract circulation. And give the statistics of the Christian work of your press.

12. What is the entire cost of your station charged to the home society, and what to local funds? This information will be published only in aggregate; individual items being regarded as confidential.

13. What present means does your circle of missions possess for training efficiently a native ministry: what prospect have you of finding suitable men?

14. What advance has been made in education in your station and circle, whether among Christians or heathen: especially in female education?

15. What influence on your work is exerted by the relation in which the Government stands to idolatrous gifts and endowments?

16. How great is the population influenced by the efforts of your station: and what are the openings around you?

17. What is the present tone of native society around you in relation to idolatry, and to Christianity? What position in this matter is occupied by educated natives in general?

18. Printed reports and papers of recent date illustrating any of these topics, and helping to render information complete, will be most acceptable.

'Of these circulars, 230 copies were sent out, accompanied by 150 private letters to individual missionaries, who, from their knowledge of the writer and their long experience, were likely and competent to render special and valuable assistance. The expectations raised respecting the result were not disappointed. These various communications were received in the kindest spirit, and met with a hearty response. As month after month passed by, a stream of replies continued to flow steadily in from all parts of the country, from Peshawur to Maulmain. In many cases a second letter was written, asking for more exact information, and thus with a view to correctness the correspondence was

COMPARATIVE SUMMARY.

	India and Ceylon in 1852.	India and Ceylon 1862.	India, Ceylon, and Burmah 1862.
Societies	22	31	31
Stations	313	371	386
Outstations	unknown	1,925	2,307
Foreign missionaries	395	519	541
Native ditto	48	140	183
Native catechists	698	1,365	1,776
Native churches	331	1,190	1,542
Communicants	18,410	31,249	49,688
Native Christians	112,491	153,816	213,182
Vernacular day schools	1,347	1,562	1,811
Scholars	47,504	44,612	48,390
Boys' boarding schools	93	101	108
Christian boys	2,414	2,720	3,158
Anglo-vernacular schools	126	185	193
Scholars	14,562	23,377	23,963
Girls' day schools	347	371	373
Girls	11,519	15,899	16,862
Girls' boarding schools	102	114	117
Christian girls	2,779	4,098	4,201
Translations of the Bible	Ten languages	Twelve	Fourteen
Ditto New Testament	Five others	Three others	Five others
Ditto separate books	.....	.....	Twenty books in seven others
Scriptures circulated in ten years	unknown	.....	1,634,940
Christian tracts, books, &c.	unknown	.....	8,604,033
Mission presses	25	.....	25
Expenditure last year	190,000*l.*	285,000*l.*	294,300*l.*
Local contributions ditto	33,500*l.*	45,325*l.*	46,800*l.*
Native contributions, last three years	.....	13,000*l.*	About 18,000*l.*

Government expenditure on Education in India, during 1860–61, 298,004*l.*

continued until the letters issued had amounted to 270 and the replies to 172. Besides these, there were forwarded to Calcutta no less than 280 printed Reports. For this warm response to his proposal, the writer desires to offer his best thanks to all who aided him. In some cases the reply consisted merely of the statistical table duly filled up; in others brief notes were added; in many others the returns were accompanied by letters full of information: and to twenty-four of his missionary brethren the writer is indebted for long and able papers on the recent history, progress, and present condition of the missions of which they are leading members, for which he desires to present his special thanks.'

As Dr. Mullens' letter has just reached us on going to press, and we had been requested by him beforehand not to make use of the statistics published incorrectly in the 'Calcutta Christian Observer,' and used extensively elsewhere, in which there were many inaccuracies, we must be satisfied with giving in our present number the more general abstract by which the progress of the last ten years may be traced.* In our next issue we shall give these most valuable statistics in detail.

Bengal Mission of the Free Church of Scotland.

The Rev. Dr. Duff, gives the following survey of the progress made in the year 1862:—

'On the rolls, or corrected monthly registers of the Institution, there are not fewer than 1,530, of which 183 belong to the higher, or college department. Deducting from this a fourth or fifth part for sickness and other necessary causes of absence, or, during the unhealthiest season of the year, a third part, and you have the approximate amount of average daily attendance.

'In all the classes, from the highest to the lowest, Scriptural knowledge is imparted. The lowest of all, being unable to read properly, assemble daily in the gallery for Scriptural instruction by a Christian teacher or catechist in Bengali.

'The series of English Instructors, or reading lesson books, contains a graduated amount of Biblical knowledge. No. III. has a summary or epitome of the whole Bible history in it, from Genesis to Acts inclusive; and it is in the reading of it that serious impressions of a religious kind are usually first acquired.

'When the boys are able to read and understand English intelligibly, the Bible itself is put into their hands, and daily taught them by a Christian teacher or catechist. The seven highest classes of the school department are thus taught.

'In all the classes of the higher, or college department, the same process of Biblical instruction is pursued—only other Christian works, on the evidences, systematic theology, &c., are there successively added. These are varied in different years. This year the names of Hartwell Horne, M'Ilvaine, Thompson, and Tulloch (Theism), President Edwards, Howe, Chalmers, &c., are among those whose works have been studied, with accompanying explanations and prelections. Along with these, and the Bible itself (which is our great text-book), we have a course of liberal studies in all the departments of improved science, literature, and philosophy.

'By such a course of instruction, in part directly Christian, and all leavened with the Christian spirit, and directed by Christian principle, thousands of intelligent minds are awakened, and replenished with Christian truth. New and better ideas, higher motives, and improved modes of action, are gradually gaining ground throughout the native community. And whoever lives to see it, will find, that in the day of Jehovah's power, when the Spirit is poured out from on high, thousands (filled, as the Jews of old were on the Pentecost, with sacred knowledge) will be born in a day—not only saved themselves, but ripe and ready to become the instructors of others.

'Immediately after the close of the Central Institution, Mr. M'Donald and myself visited Chinsurah, Bansberia, and Culna, examining the schools, &c.; while Mr. Fyfe and Mr. M'Donald visited Mahanad. All the schools in these important stations—alike vernacular and Anglo-vernacular—have, up to the standard of the junior classes in our college department, the same studies, and are conducted on the same principles as the Central Institution, Calcutta. In the latter alone the higher collegiate studies are attempted, since any such attempt in the others would be a mere waste of time, strength and pecuniary means. Any of the more advanced students in these Mofussil or country stations, by coming to Calcutta, and entering the higher classes of our Institution there, may carry on their studies to the utmost desirable event.

'With the state of progress and proficiency at all the stations we had good reason to be amply satisfied. They all continue to maintain the credit and character which they have heretofore so honourably gained. Full statistics of all will, in due time, be furnished. Apart from house rent, and the salaries of European and native missionaries, Chinsurah has become very nearly self-sustaining. Having the higher collegiate education to provide for, and a more varied and active competition to contend with, it will be some time before Calcutta can reach this most enviable point. But that it will reach it, in due time, cannot well be doubted.

'Though now writing chiefly on the subject of our educational establishments, I must remind you of the fact that, at all these country stations, as well as in Calcutta, the gospel is directly preached, through the medium of the vernacular, to the adult population. It has been so all along. During this year, in Chinsurah and neighbouring villages, to the distance of seven or eight miles, by the Rev. Prasunna Kumar Chattergea; at Mahanad and neighbouring villages, to much longer distances still, by Rev. Jagadishwar Bhattachargea; at and around Bansberia and Culna by vernacular catechists; at Inshurah, an off-station from Mahanad, and at Satgachia and Dhatrigram, off-stations of Culna, by resident vernacular catechists. Some months ago, in anad dress to the Free Church congregation here, I furnished details of the stated preachings and itinerancies of these native labourers, who quietly and indefatigably carry on their evangelical operations; from which it appeared that the gospel was reiteratedly proclaimed in scores of populous villages, and listened to by thousands (in the aggregate) of villagers. What the result of

* See comparative summary on preceding page.

this extensive sowing of the seed of the kingdom may prove, under the providence of a good and gracious God, time alone can indicate.

'Notes and brief journals of the labours of these Christian native men are regularly sent to Calcutta, alike in English and Bengali. They testify to manifold labours in the cause of pure evangelisation. They bear witness to the profound ignorance and stolid apathy of the masses in regard to spiritual religion, their blind and brutish superstitions, their demoralising idolatries, and the real difficulties in bringing home divine truth intelligibly into their understanding, or convictions of sin and guilt and need of a Saviour into their hearts and consciences. But until fruit, in the shape of actual conversions, begin to appear from these manifold evangelistic labours, it may be that journals, filled chiefly with such details of the progress of a rough and uncouth husbandry in a very intractable and ungenial soil, might not be of sufficient interest to secure the attention of readers at home. Nevertheless, for years, in such a spell-bound, superstition-ridden land as India, the journals of all evangelists must consist mainly of such materials as these. One thing is certain, that, by means of Christian schools for the young, and the labours of native evangelists among the adults, God's own blessed truth is now in the course of being widely disseminated in the populous regions already named.

'The cold season, our only itinerating season in Bengal, having now fairly set in, itineracies into more distant places have been commenced. On these several of our native labourers have already started.

'I may also add, that the plan devised by the Home Committee for the supplementary support of our Central Institution, thereby liberating all local funds for purposes of outspreading or expansion into the country, has been found to work admirably. An efficient local committee, from members of the Free Church here, has been organised, and is in active operation since the early part of this year. Their first object was to insure the efficient maintenance of all existing establishments in the different stations, that receive no longer any support from home. But by their zeal and energy the funds have so increased that, for some time, they have been contemplating a further expansion of our missions. With this view, enquiries have for some time been in progress, which may issue in the establishment of vernacular schools for the young, and the planting of vernacular catechists, under proper supervision, for the adults, in many new districts, within accessible distance from each other, so as to be sources of reciprocal encouragement and support.

'Thus slowly (as many, in their impatience, would reckon it) but surely, is our mission in these quarters carrying out its original design—the design which it had distinctly and definitely contemplated from the very beginning.

The Military at Barrackpore.—The Rev. Daniel Pearson, Wesleyan Chaplain at the important military station of Barrackpore writes:—

'About the middle of March a battery of artillery arrived, and I at once went to visit them, speaking to every man, so that I might make sure of all who belonged to me. Out of 180 men, 50 desired to attend my service. For the last three years the battery has been stationed away up under the shadow of the Himalaya mountains, and, with the exception of a few months, they have had scarcely any religious privileges, there being no stationed minister. I am much pleased by their appearance and behaviour, and already there are signs of good among them. On the Monday morning after the second Sunday, a fine, tall fellow came to me, trembling with deep emotion, and said the Sunday evening sermon had made him so miserable, that he could not find rest or quiet anywhere. After a few questions, we knelt down and wrestled for pardoning mercy. When he left me, his mind was somewhat calmer; but he was far from being satisfied. The night after, he was at the class-meeting, but still "in the gall of bitterness, and in the bond of iniquity." During the whole week he remained in great distress. However, the time of deliverance was drawing nigh. When he was searching his Bible for relief, he came upon the words, "For I am come not to call the righteous, but sinners to repentance;" light broke in upon his mind; he ventured his whole on the Saviour, and has since been going on his way rejoicing. I find, when at home, he regularly attended Jewin Street Chapel, in the First London Circuit, and remembered well many of the sermons and ministers he there heard.

'Another remarkable case is that of a soldier who is about to return home. We shall be very sorry to lose him from Barrackpore. Since he has been here, God has restored unto him his former peace; and his joy at the prospect of returning home a new man seems inexpressible. He never prays without naming with deep feeling his father and mother, and asking that, if it be God's will, he may be permitted to see them again upon earth. I have no doubt but his parents are anxiously looking forward to the day when they shall welcome their only son to their home again.

'These two men are both intelligent, and are doing great good among their fellow-soldiers. We are praying for the outpouring of the Spirit, and have every reason to believe that many will soon follow the example of these two.

'A few days after the arrival of the artillery, we had a wing of the 43rd regiment come in. I visited them, and spoke to each man, as in the former case; and out of about 400 men I shall have not less than 100. I have found more backsliders among these men than in any other corps I have had to do with. Several of them were converted under the missionaries Roberts and Cryer. They have let me see tickets which were given them by those devoted and eminent men. But since that time they have been "knocked about" from place to place, being weeks and months without anyone to care for them and encourage them, so that they got disheartened, and gave up their confidence. But I find, in speaking to these men, their hearts and feelings at once respond to an appeal. They sigh for their former peace, and wish they "could only enjoy what they once felt." We are hoping to see great good. O that the power to move these strong men might be given!'

Calcutta Tract Society.—The thirty-third annual meeting of the Calcutta Christian Tract and Book Society took place, at the Town Hall, on Thursday, the 29th January last: the Rev. Dr. Duff was in the chair. The Rev. Mr. Pourie, pastor of the Free Church, Wellesley Square, Calcutta, read the report.

Dr. Duff's opening speech was to the following effect.—'Send forth thy light and thy truth' is a prayer that meets with a response in every pious soul. Every child of God prays that God's light and God's truth may be sent forth into the ends of the earth. Now, the Bible is the word of God and the great repository of God's truth; but God has been graciously pleased to employ man's living voice in order to expound the Bible, to give the sense of the passages of Holy Writ, and to apply them to the hearts and consciences of men. The living voice, however, can be addressed to the ears of our fellow-men but for a comparatively short time, and the preacher who is anxious to make an abiding impression on his hearers, always likes to leave with them some tracts which treat of the same subject on which he has been descanting. And as God has given us hands to write as well as mouths to speak, it seems consonant to reason that the former should be employed in showing forth the wonderful works of God as well as the latter. The Bible itself is a congeries of inspired tracts, the Epistle to Philemon, the 2rd and 3rd Epistles of John, are literally one page tracts, and each of the Gospels is also a tract containing the narrative of the life and death, the sufferings, the resurrection and ascension of our Divine Saviour. The ten commandments were written by the finger of God; this may be a figurative expression, and yet it is sufficiently explicit to show us, that hand-bills, such as those which were written on tables of stone by Jehovah himself, formed the counterpart of what was spoken amid the thunders of Sinai. This is fitted to teach us that, what by special grace from on high we are enabled to speak in the way of exposition, we may publish in a permanent form in the shape of a tract. The parent Tract Society in London was established in 1799, and the Rev. Mr. Burder, the celebrated author of the 'Village Sermons,' was one of those who took a lively interest in the proceedings of the society. The Auxiliary Society in Calcutta was established in 1825. There was a time when Government instituted a strict censorship over the press, consequently one of the earliest tracts had first to be submitted to Government for inspection before being published. Those days are happily gone by, and now the Calcutta Tract Society has published some 500 distinct treatises or tracts, many millions of the copies of which have been distributed.—The report alluded to certain new tracts which had been issued in the course of the past year. Amongst others there were a tract on the sufferings of the Saviour by the Rev. Mr. Robinson of Serampore, and some hand-bills by the Rev. Mr. Pearce on 'Sin,' and 'The Redeemer.' The amount collected during the last year, for carrying on the operations of the Society, was 3,000 rupees. In Dr. Duff's closing speech he lamented the small amount of collections, only 3,000 rupees, collected in the metropolis of British India, with a commerce of many millions!—it is a crying shame. The magnitude of the work, contemplated by the society, ought at once to enlist the sympathies of every true Briton and Christian on its behalf. Supplying Christian tracts to forty millions of people is a great undertaking, and needs every support. The native press has been busily at work, and infusing much poisonous matter; and the Tract Society should be busily at work to counteract it. Lately no less a sum than 3,000 rupees has been spent in this very metropolis on a single dress.

Communion after the Punjaub Conference.—The *Lahore Chronicle* says:—'On the Sunday after Christmas-day there was a great gathering of Christians of all denominations in the Presbyterian Kirk of Anarkully. Laymen, and ordained ministers, who had assembled together for the Conference, at this season of peace and good will to all men, knelt side by side, and received the Holy Communion according to the simple form of the Presbyterian Church. Among the number were six or seven ordained clergymen of the Church of England, the Episcopalian chaplain of the station having from his desk announced prayer meetings at the Presbyterian chapel. The representatives of the only Christian denominations absent were the Roman Catholic Priest, (who, however, made himself heard by the peal of his bells,) and the close communion Presbyterians, who make the abolition of slavery in America, and the exclusive use of the Psalms of David in their churches, the touchstone of their communion with other churches in India.'

Arrival of Church Missionaries.—We (*Bombay Guardian*) have much pleasure in reporting the arrival of three new missionaries, the Rev. Messrs. Carss, Wynne, and Patterson, all connected with the Church Missionary Society, and expecting to labour, the two former in this Presidency, and the latter at Mooltan. Mr. Carss will be stationed in Bombay, and Mr. Wynne in Jooneer.

Three missionaries connected with the same society have also arrived in Madras, viz.: the Rev. H. Bartlett for Triplicane, Rev. John Wilson for Tinnevelly, and Rev. A. Johnson for Travancore.

The Decline of Hinduism.

A writer in an Indian journal, conducted by natives, illustrates, in the following article, with breadth and clearness, the gradual decay of Hinduism, under the influence of European civilisation, and missionary enterprise:—

'The fact that our country needs reform, is admitted not only by those who have enjoyed the blessings of a sound and liberal education, but even by the members of the Hindu orthodox community. The idea that some vague and undefinable calamity has overtaken this ancient and magnificent country, and that its removal will be followed by some striking reformation of morals and manners, is now entertained by almost all classes of Her Majesty's Indian subjects. There seems to be no diversity of opinion as to the simple fact, that India needs a lift to elevate it from a lower to a higher degree of civilisation. But when we descend from this simple recognition of a national want to the consideration of what is likely to supply it, we meet with a variety of conflicting opinions and jarring theories. The self-styled reformers of our country dwell with one accord on the paramount necessity for reform in its customs and institutions, which are unanimously admitted to be incompatible with the requirements of the unparalleled advance in civilisation and refinement the world has made during the last two centuries. But when their attention is transferred from this broad view to the ten thousand minor questions embodied in it, they

break lances with one another, and fall foul of one another, in a way which it is amusing to notice. Of such contradictory and diverse characters are their opinions and theories, that an attempt to classify them is almost hopeless. But if stress be laid on the broad principles by which they profess to be animated, and the broad sentiments to which they have given publicity, they might all be classed under the three following heads, viz. the Colonist, the timid Reformer, and the bold Evangelist.

'The claims of the genus which comes under the head Colonist cannot, in these days of commercial prosperity and material developement, be easily set aside. The Colonist cannot but be regarded as a great man, whether we take into consideration the purity and disinterestedness of his motives, the soundness and sublimity of his principles, or the importance and grandeur of the results he is expected to bring about. Like the missionary of the Cross, he too has an important commission to execute, a grand work to accomplish, a great boon to confer; and, like his spiritual coadjutor, he too has the welfare of India at heart. While the former is engaged in the noble work of removing from the moral and religious life of India the manifold evils that now unhappily disfigure it, and adorning it with those virtues and graces which Christianity alone can impart to it, our Colonist Reformer is endeavouring to smooth the asperities which roughen its physical life, and place within its reach those numerous means of enjoyment which science has brought to light. In short, his noble vocation is to develope the hidden resources of our native land; to unseal its concealed fountains of wealth and prosperity; to cover it with a network of roads, canals, railways, and telegraphs; in a word, to introduce into it those inestimable blessings which render life not only agreeable but grand. Nor should the effects of his moral influence and national prestige be underrated. "Material civilisation," it must be remembered, brings about by "a necessary law" moral and spiritual renovation. And this missionary of material civilisation, while engaged in multiplying physical comforts, and enhancing human prosperity, is actually paving the way for our moral and spiritual advancement. He is therefore the best friend and the most efficient coadjutor of the Christian missionary, though the latter has not been sagacious enough to perceive the material help he might derive from his ally of the commercial world. But in order that this great reformer may have fair play, or an opportunity of consummating the great work he is destined to accomplish, he must have certain privileges and immunities, without which he must inevitably lose his prestige, and therefore be deprived of the only means of doing good to a people foolish enough to mistake kindness for weakness, magnanimity for pride, and courage for ferocity. The Indians must be compelled, by a striking demonstration of British power, to feel that he is their best friend and benefactor, and to deliver themselves, with their hands and feet adorned with the golden chains of commercial prosperity, into his loving hands. Such will be the glorious issue of the earnest labours of our mere commercial and political reformers! And who that has directed a prospective glance through the vista of futurity, can help mingling his anticipations of the glorious times it is expected to introduce with feelings of ineffable joy and gratulation? But there is one drawback to the pleasure with which their philanthropic exertions should be, and actually are, contemplated. The people are ignorant enough not to know who are their best friends, or what is likely to raise their country to a higher stage of civilisation. So deplorably blind and prejudiced are they that they would sooner transport these apostles of progress to the Southern States of America, than allow them so to develope the resources of the country as to effect its splendid enslavement. And so these generous men are prevented, by the gross ignorance of the people themselves, from completing the great reform their philanthropic exertions are likely to bring about.

'The timid Reformer next comes to receive his share of the meed due to this threefold body of the apostles of progress. But observe, he is afraid to associate with his cousin, the bold reformer, lest by doing so he frighten his countrymen, and thereby postpone indefinitely the day of India's regeneration. He knows that, amongst a race so blindly conservative as the Hindus are, rash attempts at reform will assuredly fail; and he is therefore determined to proceed slowly, cautiously, and discreetly; to creep on all fours, rather than walk or run. He sees and deplores the numerous excrescences which have grown out of, and are now disfiguring, the trunk of Indian society, so to speak; but instead of attempting their eradication, he would rather graft on it a few of the choice branches of civilisation. He knows that a great deal of inconvenience and misery has sprung from our pernicious custom of making division of labour hereditary; but instead of laying the axe at the root of this evil, he would rather reform the system of caste itself. He admits that female ignorance is one at least of the causes of our national degradation, and he is moreover determined to remove it. But he would do it without establishing female schools, without bringing the blessings of sound education into our Zenanas, and without uttering a single syllable fitted to bring the national faith into disrepute. He denounces early marriage as the foster-parent of immorality and vice, but he does not see how it can, under present circumstances, be removed. That evil, therefore, must, in his opinion, be left intact. He acknowledges that the law which legalises the re-marriage of Hindu widows is a triumph of civilisation over barbarism. But at the same time he is of opinion that the law may be rendered nugatory by an intemperate zeal on the part of those for whose benefit it was enacted. That law, therefore, ought to be cast aside as a dead letter. In a word, he would reform the country only by combining its indigenous barbarism with that exotic civilisation which our conquerors have brought with them. As we have frequently animadverted on the sentiments of the reformers who come under this head, we would here content ourselves with this simple remark, that the combination they are labouring to effect will, instead of reforming our country, expose it to universal ridicule and contempt.

'From the expressed opinions of our pseudo-reformers let us pass on to those of the really philanthropic and God-fearing men, who may be distinguished from their false coadjutors by the name of genuine reformers. They avoid the opposite extremes of movement and contented immobility; and hate the all-absorbing selfishness of the colonist, and the dastardly timidness of the other reformer whose policy has just been indicated. They take a calm and comprehensive view of the evils which disfigure Indian society, and trace them all to

their true source. They carefully examine the disease which afflicts humanity in this vast country, and endeavour to find its causes. And when these are ascertained, they strive to remove them, in the hope that their pernicious consequences will disappear along with them. Instead of lopping off the branches, and plucking the leaves and the fruits, they all at once strike at the root; and thereby endeavour to remove the true cause of our national degradation. And, fortunately for them, it does not require much laborious investigation and research to discover the real cause of the decadence of the Hindus. That cause is patent to all whose eyes have not been blinded by prejudice, and whose judgement is not entangled in the meshes of error. In Hinduism they recognise the prolific mother of those institutions, customs, and habits which are the proximate causes of all the evils observable in the country. And they unhesitatingly brandish their weapons and discharge their artillery against this multiform system of sin, superstition, and error. And it will, we hope, not be long before it is universally admitted that they are the only individuals in the country who do not throw stones in the dark, or play with glorious promises of reform, or go on labouring without an assured hope of ultimate success. May India recognise its sincere friends, and, allying herself with them, endeavour to carry on and complete the blessed work of national renovation!'

The Parsees.

The effect of the Christian missions in Eastern Asia is by no means confined to the organisation of missionary congregations. Far beyond the bounds of the native churches, the seed of Christian civilisation has been sown broadcast, and already begins to bear abundant fruit. India, in particular, is reaping to the largest extent the benefits of Christian rule. In larger and larger numbers the native children are beginning to receive a good education; the native press—daily and weekly, political, religious, and literary—is sending its ramifications more and more widely throughout the land; colleges and universities are already raising some of the more gifted native youths to a level with educated young Europeans. Native literature begins to prosper, and to contribute its share to the elucidation of the dark past ages of the country. The history of the Indian religions, in particular, has received so much attention, that old works on the subject have become almost entirely useless.

The Parsees are probably the smallest among the native religious denominations of India, as they amount at present only to about 100,000 in Western India, and 5,500 in Yazd and Kirman, making a total of 105,500. Yet the interest taken in them is much greater than might be expected from the smallness of their number. They are remembered as the descendants of the state church of Persia, which, under the first successors of Cyrus, for some time seemed to be destined to become the religion of the entire civilised world, and which again, under the Sassanian dynasty (228–673 A.D.), assumed such vigour, that Shapur II., like another Diocletian, aimed at the extirpation of the Christian faith. Overpowered and almost extirpated by the Mohammedans, they have only maintained themselves in Western India. Their religious condition was entirely unknown to Europe, until in the eighteenth century the celebrated Orientalist, Anquetil du Perron, succeeded, by making himself for three years the disciple of reticent Parsee priests, to lay the foundation of our knowledge of the sect. Since then, English and German Orientalists have so fully mastered the understanding of the sacred books of the Parsees, that the intelligent priests of the sect themselves apply to their works as the best commentary. The actual religious condition, on the contrary, has even in modern times become but very imperfectly known to Europeans, and we receive, therefore, with delight the information given us in two pamphlets by a learned Parsee, Dadabhai Naoroji, who is professor of Gujerati in the University of London. The one is a paper read before the Liverpool Philomathic Society, *On the Manners and Customs of the Parsees*;* the other is a lecture delivered before the Liverpool Literary and Philosophical Society, *On the Parsee Religion*.† The Parsees have often received credit for an uncommon amount of intelligence. According to the above pamphlet, this is certainly not the case as regards a knowledge of their own religion. 'The priests,' says Dadabhai Naoroji, 'as a body, are not only ignorant of the duties and objects of their own profession, but are entirely uneducated, except that they are able to read and write, and that, also, often very imperfectly. They do not understand a single word of their prayers and recitations, which are all in old Zend language.'

The laity are, therefore, as may be expected, profoundly ignorant of all that refers to religion. 'The whole religious education of a Parsee child consists in preparing by rote a certain number of prayers in Zend, without understanding a word of them—the knowledge of the doctrines of their religion being left to be picked up from casual conversation.' A Parsee, in fact, hardly knows what his faith is. The Zendavesta is to him a sealed book; and though there is a Gujerati translation of it, that translation is not made from the original, but from a Pehlevi paraphrase, nor is it recognised by the priests as an authorised version. Till about twenty-five years ago, there was no manual of the religious doctrine of the Parsees. At that time, and, as it seems, in order to counteract the efforts of the Christian missionaries, a kind of catechism was compiled, from which Dadabhai Naoroji gives some interesting extracts. They confirm what has been already for some time the general opinion among the European Orientalists, that the distinguishing feature of the Persian religion, the belief in two gods—Ormuzd, the principle of good, and Ahriman, the principle of evil—is not countenanced by the modern Parsees, but that Ormuzd alone receives divine worship.

The religious belief of the present Parsee is reduced to two or three fundamental doctrines; and these, though professedly resting on the teaching of Zoroaster, receive their real sanction from a much higher authority. A Parsee believes in one God, to whom he addresses his prayers. His morality is comprised in these words—pure thoughts, pure words, pure deeds. Believing in the punishment of vice, and the reward of virtue, he trusts for pardon to the mercy of God.

Small as the Parsee community at present is, it is

* *The Manners and Customs of the Parsees.* By Dadabhai Naoroji. Liverpool, 1861.

† *The Parsee Religion.* By Dadabhai Naoroji, Esq. Liverpool, 1861.

divided into two parties, the Conservatives and the Liberals. The Conservatives cling to all that is established and customary, however absurd and mischievous, while the Liberals desire to throw off the abuses of former ages, and to avail themselves, as much as is consistent with their religious and their Oriental character, of the advantages of European civilisation. Dadabhai Naoroji describes the customs of both, as far as can be judged from his pamphlets, with great fairness and impartiality. Among the customs of the old school there is one which does not well agree with the purity they prize so highly in their system of ethics. It is the 'Nirang,' of which our Parsee author gives the following description: 'The Nirang is the urine of cow, ox, or she-goat, and the rubbing of it over the face and hands is the second thing a Parsee does after getting out of bed. Either before applying the Nirang to the face and hands, or while it remains on the hands after being applied, he should not touch anything directly with his hands, but in order to wash out the Nirang, he either asks somebody else to pour water on his hands, or resorts to the device of taking hold of the pot through the intervention of a piece of cloth, such as a handkerchief or his sudra, i. e. his *blouse*. He first pours water on one hand, then takes the pot in that hand and washes his other hand, face, and feet.' Nor is this all. Women after child-birth have actually to drink a little of the Nirang, and the same rite is imposed on children at the time of their investiture with the sudra and kusti, the badges of Zoroastrian faith. The liberal school have completely surrendered this objectionable custom, but the old school still keep it, though their faith, as Dadabhai Naoroji says, in the efficacy of Nirang to drive away Satan may be shaken.

The principal points for which the Liberals among the Parsees are, at the present moment, contending, are the abolition of the filthy purifications by means of Nirang; the reduction of a large number of obligatory prayers; the prohibition of early betrothal and marriage; the suppression of extravagance at weddings and funerals; the education of women, and their admission into general society. A society has been formed, called the 'Rahanumaee Mazdiashna;' i. e. the Guide of the Worshippers of God. Meetings are held, speeches are made, tracts distributed. A counter society has been started, called 'The True Guides;' but, as Dadabhai Naoroji tells us, the intolerant bigotry of the Conservatives, and the weakness of their arguments, have considerably improved the prospects of the reformers.

Among the German scholars who have greatly promoted the understanding of the sacred books of the Zoroastrians, are Spiegel and Haug. The latter at present resides in India. In a recent letter to a German periodical, dated Puna, Feb. 7, 1862, he makes the following interesting statements: 'My work on the Zendavesta and the religion of the Parsees, with a grammar of the Zend language, is nearly ready, and will be published within a few days. Nearly the whole edition has been subscribed for by the Parsees and Englishmen in this Presidentship (Bombay). The work is more comprehensive than any that has been published since Anquetil du Perron's times. When I was in Bombay last September, the Parsees arranged for a great meeting, at which their high priests, (Desturs), from 60 to 70 influential members of their community, and some Brahmins, were present. They presented me with a large number of printed books on the religion of the Parsees and kindred subjects. I had to give them a lecture on their religion, with which they were highly pleased. A few months ago the Parsees inquired of me whether I did not wish to become president of their ecclesiastical seminary at Bombay, and teach their priests the true contents of the Zendavesta. From several reasons, I declined this remarkable offer for the present.'

Death of a Church Missionary in Travancore.—The *Cochin Courier* says:—'We deeply regret to announce the death of the Rev. J. Hawksworth, one of the oldest and most devoted labourers connected with the Church Missionary Society. He arrived in Travancore in 1840, and has for more than twenty-two years pursued a career of great usefulness, beloved and respected by a large congregation. The deceased came to Cochin a few weeks ago, suffering from a severe attack of dysentery, and under careful medical advice appeared to improve considerably; but unhappily a relapse took place, and he expired yesterday afternoon. His remains were last night removed for interment to Cotiayam, the scene of his missionary labours. In him the Church Missionary Society has sustained a heavy loss; and we most heartily sympathise with his afflicted family on their melancholy bereavement.'

Visit of a German Missionary to the Neilgherries or Blue Mountains of India.

Wherever in hot climates mountains of considerable elevation rise abruptly from the plain, they assume, from well-known atmospheric causes, a peculiarly deep cerulean tint, and if no other name be forthcoming, they are called 'blue mountains,' as is the case, for example, with the range in the southern extremity of Africa. But owing to the intense heat of southern India, the azure of the Neilgherries is still more remarkable. I saw them many days before I reached their base, looking like blue clouds of undefined outline, individual groups detaching themselves gradually; and at night, lights shining at different heights—forest conflagrations I was informed by my companions. At last, still wrapped in their blue veil, the bold peaks rose straight above me, as we reached our last halting place. I thought the mountains might have sent down a fresh breath or two to solace the poor invalid at their feet; but they only aggravated the case by hemming in the breeze of the plain, so that we had to pass the night in a perfect oven. The next morning at three o'clock we set out. A number of oxen stood ready to be laden with our heavy luggage, while all the lighter and more fragile essentials of Indian housekeeping were carried in chests that hung from long bamboo canes, the ends of which rested upon the shoulders of two men. The oxen could only be trusted with what would not break, as they not only fall every now and then, but have a bad habit of rolling upon their side. As for me, I exchanged my bullock cart for a litter, and swung like the crockery, suspended from a strong bamboo, in a hammock made of ticking, six feet long and two and a half broad, with a ticking canopy to protect me from the sun. This long bamboo cane was crossed at each end by two shorter, so that from eight to twelve men could lend their shoulders to this species of litter. I was carried thus across the fever-fraught jungle for about

six miles, and then we began the ascent. The English government has made a road up a deep ravine, through which a mountain torrent rushes down—an expensive undertaking. On one side of this road a dense forest, and steep and rugged rocks alternately rise; on the other yawns a fearful abyss, with the river roaring and foaming as it leaps down its broken bed. It was a glorious change from the monotonous plain, and a little new life began to stir within me. But the astonishment of the natives of the Tamil country exceeded mine. One of them threw up his arms and exclaimed repeatedly, 'A wonder of God! a wonder of God! The water comes running downhill.' It really seemed as though he would have considered it more natural that it should flow uphill! But the fact is, he had been all his life long accustomed to see water drawn up from deep wells, and hence his amazement. When we first set out before daybreak, the heat was unbearable, but as we went on rising, it became so cold, that I was glad to wrap myself closely in a woollen coverlid. The first European station that we reached was Kunnur, about 6,000 feet above the level of the sea. As soon as I got to this resting-place I rushed to a fire, for my teeth were positively chattering—so great and sudden was the change of temperature.

The following day, we went on from Kunnur to Ootacamund, 2,000 feet higher up, and a very considerable town of a quite peculiar kind; there are no streets, but the houses lie in groups of two, three, or more, on the swelling slopes of the mountains. Each house has its own private road; generally it is built against the hill side, with a semi-circular garden in front, full of beautiful shrubs and flowers; the houses situated in the little valleys have often very extensive grounds. Nearly the whole flora, both of tropical and temperate zones, flourishes with like luxuriance here, for in midday the sun has the full Indian intensity, so that Europeans seldom brave it; while both mornings and evenings are so pleasantly cool, that a fire is acceptable—more especially in the mornings—almost all the year through. Not that it ever positively freezes or snows, but the transition from the plain to so rarefied an atmosphere makes the European shiver. This quality of the atmosphere is keenly felt in certain winds, but when the vital energies of the invalid begin to revive, and the skin gets acclimatised, the mountain air is exceedingly bracing and enjoyable, and after a year's residence, the cheeks that the plains had paled in a few weeks, begin to regain their rosy colouring.

From all parts of Southern India invalids are sent here to recruit their lost strength, and many English settle down to enjoy their pensions, instead of returning to England. They have built two English churches, and the Roman Catholics have one, which is most admirably situated on the crest of a hill, whose sides are entirely covered by the dwellings of their native converts, so that the priest, whose house is beside the church, can look down upon the flock beneath his care. I never failed to admire the beauty of the arrangement, but I was informed by the Roman Catholics themselves that these converts were a very bad set, and, indeed, it too often happens in this Church, that outer appearances and beautiful forms are compatible with a low standard of moral and spiritual life. The principal English church also stands well. It is a large handsome building, quite filled each Sunday with a devout congregation. In short, there is beauty on the Blue Mountains on every side, and they abound with spiritual as well as material advantages. But there is no abiding city for us even here. Though it seems a paradise compared to the burning plain, the trail of the serpent is on it—the 'Reaper whose name is Death' garners his sheaves about the Church.

The mountains that surround Ootacamund are dome-shaped, with thickly wooded ravines; and these woods, though of unfamiliar trees to us northerners, are exceedingly beautiful, and ring with the cheerful song of birds, while large black monkeys swing themselves from branch to branch, and disturb the solitude with their discordant cries. The elk has been almost hunted down, but leopards and tigers still hold their ground, and I often passed a spot where a man and woman, while gathering grass, had been pounced upon and devoured by a tiger.

The highest, but not the most striking, hill near Ootacamund, is the Dodabetta (8,640 feet above the level of the sea), on which stands the 'Star-house,' as the natives call the observatory. There is a very fine view of the Tamil district from thence, but although a little less high, Snowton is a more interesting mountain than Dodabetta. It resembles a mighty sugar-loaf, and there is a zig-zag road to its summit, which, although rather laborious to reach, affords so grand a prospect on two sides, that it is hard to tear oneself away. To stand upon a cool summit and look down upon the glowing plains, 8,000 feet below, must always have a peculiar charm. But when once we stand on *That* Hill, from whence came our help, and look down upon the earth in darkness and confusion at our feet, how full our joy will be of a peace and repose, which this experience, pleasant though it be, can but faintly suggest.

The most interesting, however, of all the Neilgherries is the Mukati peak, 7,900 feet high. It lies west of Ootacamund, at a distance of about seventeen English miles. I had so often admired, afar off, the singularly shaped summit, one side of which is quite perpendicular, that at length I resolved to visit and ascend it. On my way thither I did not pass through a single village, though I saw a few at a distance. I found the level land covered with tall grass and traversed by considerable streams: there is abundant room here for many more European settlers. My horse soon came to a standstill, and I reached the steep summit on foot with two companions. Then I found out the cause of the singular outline I had so often noticed. There had been a landslip—no uncommon occurrence on the Neilgherries—and half of the already steep peak had broken off, and now lay encumbering a deep narrow valley 2,000 feet below, while the other half rose a sheer precipice, that seemed to have been cut with a knife. I am not subject to giddiness, but here I had to sit, or rather to lie down, in order to look over at the abyss beneath. No wonder that this mountain should play so prominent a part in the legends of the district that we shall touch upon by and by. From this giddy height there is a wide view of the plain, and in calm weather one can even see the shining of the sea at Calicut, on the West Coast of India; but this was invisible to me. However, I had a fine sight of another kind; the whole wide expanse of the flat country seemed to be covered with snow, unequally hollowed and heaped by the wind. The illusion was complete, produced, of course, by light white clouds,

which had collected densely at probably an elevation of 5,000 feet above the level of the sea, while I gazed down upon them from more than half that height. Few things are more impressive than a scene like this. We seem suddenly to have got nearer to heaven. The earth—the dwellings of man—with all the pomp they boast, all the wretchedness they hide—have shrunk from our sight! In about an hour the wind rose, the clouds divided, and then floated away; the great plain lay there all flecked with shadow and sunlight.

It would be a pleasant thing if the Tamil district were up here! It seems as though it would be easier to preach to the heathen where God's mighty works elevate the soul. Here on the crest of the everlasting hills, idols, the work of men's hands, seem more than ever contemptible. Surely men would more readily learn to be ashamed of them here, where there are such wonderful displays of God's omnipotence. So we might suppose, but it is not the case. The inhabitants of this noble range are, we shall find, just as obstinate idolaters as any of the dwellers on the monotonous, uninteresting plain. Their hearts are hard as their rocks, and as difficult of culture.

A Glance at the Inhabitants.

The Todawas.

The oldest occupants of the Blue Mountains are the Todawas. They fix their dwellings on the highest level, while the other aborigines prefer the lower slopes. The Todawas are the most singular people we meet with here. Although scarcely numbering a thousand souls, they have their own language, their own religion, have peculiar occupations, manners, and customs, and a quite peculiar outward appearance. They are tall and powerful, with comparatively light complexions and slightly curling jet black hair. They go about in all weathers, without any covering on head or feet, their limbs as well as their shoulders wrapped in an unsewn piece of coarse cotton cloth. If they are going on a long expedition, they take with them a long club-headed stick, by the aid of which they leap the mountain torrents, and knock down a buffalo at a blow, and this stick, when they die, is buried with their body, so that they may have it all ready to hand in the next world. The Todawa women are also tall and strongly made, with open countenances and luxuriant black hair; on their arms they wear massive brass bangles. Their manner to strangers is always free; sometimes they are a little bold and importunate, with their constant cry of 'Yenam! yenam!' (i. e. gifts! alms!) but I never found them indecorous or insolent.

This singular race occupies itself exclusively with the care of their numerous buffalo herds. But yet they are not complete nomades; they generally have settled homes of their own, clustered together in little villages, called *mands*, which contain about five or six huts of peculiar construction, and always have a sort of temple at a little distance.

The huts are semicircular, their length about ten feet, and their height in the middle sufficient to allow of a man standing upright. One half of the interior is raised, and forms a sleeping place, the other half is a kind of kitchen. The entrance is so low that you have to creep in; a loose board serves as a door, and when it is pushed across the entrance the windowless hut is perfectly dark. But it is only used as a shelter in bad weather or by night. These Todawa mands, though often beautifully situated, have a melancholy heathenish aspect. The land around is quite neglected, they know nothing of the hope of seed-time or the joy of harvest. The buffaloes, the only wealth and pride of this singular race, are ferocious creatures compared to their brethren of the plain, who are so inert and stupid that they will hardly move out of the way of a solitary pedestrian, heeding even the pokes of his stick very little, and never under any circumstances presuming to attack him. Here on the mountains, however, the buffalo is a formidable animal, and often endangers human life. I had once an encounter with a party of them, who, although they were at some distance from us, and I and my companions had the most peaceable intentions, yet took offence at our being there at all, came nearer and nearer, and ranged themselves in a suspicious semicircle. My companion, seeing the wildness of their eyes, and having had to run for his life before, now counselled flight before the whole herd should charge us; but I had little confidence in my own speed, and preferred to take the field with a handful of sharp stones, which I aimed at the leader of the hostile party with as much accuracy and rapidity as I could. At first he was exceedingly indignant, and seemed prepared for an immediate attack; but I went on directing all my missiles to one point, and at last he retreated, followed by all the band. Such encounters are, however, very serious things.

As I have already said, the whole life of the Todawas is occupied with their buffalo herds, and even such religion as they have centres in them. The milking them, and especially the churning of their milk, is a sacred office, only to be performed by consecrated hands. In earlier times this consecration had, no doubt, a religious significance; now, it is a mere empty form. The candidate begins by throwing off all his vestments—thus typifying the renunciation of his former secular life—and spends eight days in the thickest part of the woods, anointing himself with a vegetable juice; then bathing; and, when evening comes, eating a little roasted corn. After these preliminary observances, he is pronounced fit for his post, and henceforward named Palal, i. e. milkman. No one now dares to speak to him; he lives a life of silence and seclusion, apart from wife and children and relatives. Nothing earthly is to disturb his mind; it is to be entirely absorbed by divine matters. One wonders what the thoughts can be that pass through his empty head. These poor Palals often become stupid and apathetic in the extreme, but there are cunning impostors among them, who give themselves out to be possessed by the Divinity, and, consequently, behave like wild beasts, thus spreading great alarm amongst the rest of the Todawas. This Divinity is supposed to have its special abode in a cattle-bell, or at all events to be manifested thereby; this bell being then held sacred, and preserved in one of their temples. They call the Deity himself the Bell-god. Should the priest tire of his solitary and monotonous life, he is at liberty to throw it up, and return to his family. The worship of the Todawas is simple in the extreme; they lay the thumb of the right hand on their nose, touch their forehead with their spread-out fingers, and say, 'May all go well!' This is their only prayer, breathed vaguely forth to the winds. They have no conception of a personal God; no self-knowledge; no defined consciousness of their own wants.

But it is not only this life that with them depends

on buffalo herds, but the next also. Necessarily, the heathen must needs look upon a future existence as a more or less exact counterpart of the present, and, therefore, as the Red Indian hopes to use his weapons in the hunting grounds of the next world, so the Todawa must have his cattle there to provide him with milk. 'Accompany the spirit of the departed to the great land;' such is the injunction given to each buffalo felled by the clubs of the Todawas when its owner dies. The corpse is laid upon a funeral pile and burnt, the flesh of the animal being eaten by the Kokatas, another of these mountain tribes. But the dead are not yet forgotten; a year later, another and greater funeral solemnity is observed, and more buffaloes are sent on their track. During these singular rites, feasting and lamentations are alternately carried on. The mourners sit two and two, and with brow leaning against brow, bewail the departed. 'What is thy condition now, O brother?' 'Dost thou suffer from fever?' 'Are thy buffaloes flourishing?' 'O, wherefore didst thou leave us so soon?' so runs the funeral chant, to which the women join their howls. Every gesture shows the deepest emotion, and their whole frame quivers with anguish. And yet, a few minutes afterwards, they converse as though nothing had happened. Hence, some have imagined that this semblance of sorrow was merely put on, but this is by no means the case. These Todawas, like the rest of the Asiatics, have temperaments widely different from our own. Their feelings necessitate an outward expression, which even transcends the feeling whether in joy or sorrow; but this expression is not artificial or unreal. We bury our deepest sorrows in our hearts. The Asiatic, on the contrary, thinks aloud, and calls the whole world to witness his anguish.'

The Todawas are fast dying out, although female infanticide no longer openly prevails amongst them. Polyandry, however, is still lawful. If one of many brothers marries, his wife becomes the common property of all, even if the rest of the brothers be married men. No doubt this unnatural law is often practically departed from, but still there is hardly such a thing as special relationship between parents and children; the latter belong to all the brothers, the eldest child being claimed by the eldest brother, the second by the second, and so on. Such regulations must lead to occasional infanticide, for if the father next in order desires a son, he has no scruple in getting rid of the unwelcome daughter.

Meanwhile, the poor mothers love their children as well as more happily circumstanced women. Once, as I, with my family, was visiting one of their mands, a young woman came forward and begged permission to take into her arms our infant of a few months old. Naturally, my wife rather shrank from this, but I granted the request. The young woman took the child with the utmost tenderness and gazed at it intently. At length large tear drops rolled down her face, and beginning to weep convulsively, she returned the infant to its mother and hurried away. It appeared that she had recently lost a little girl of the same age, and very probably her husband had had something to do with the death. It is difficult to ascertain whether the recent enactment against infanticide is strictly observed. At all events the men are decidedly more numerous than the women, and as to children, there are but very few of them to be seen at all. Indeed, the women seem to be looked upon as mere burthens and necessary evils. The Todawas used to excuse female infanticide by the difficulty they found in feeding so many women. The few they do feed are mere slaves and are bought for a certain fixed price. A wedding is no great event, though it does occasion a little extra feasting. On the appointed day the bride is led into the hut of her future lord, and at once flings herself down on her face before him. He places first his right foot, then his left, on her head; this is the Todawa's substitute for the bridal kiss! This done, the woman is a wife, and must henceforth perform all useful duties, the first of which is to go and fetch water for cooking!

Hitherto, not one convert has been made from this strange race to Christianity. They have, indeed, often heard the message of salvation from the Basle missionaries stationed on the Blue Mountains, but the only result of their preaching has been, that two Todawa boys have found their way into the school to grieve the hearts of the missionaries by their special stupidity.

The Badagas.

This is a far more numerous tribe than the Todawas. They are, indeed, the principal native inhabitants, the agriculturists of the Blue Mountains. They occupy 300 villages, and number about 15,000 souls. The Badagas, or Wadagar, i.e. people of the north, immigrated to these mountains from the northern plain country of Mysore, about a hundred years ago. These Badagas have larger villages and better dwellings than the Todawas. Their houses, instead of being detached like those of the latter, are generally so closely and uniformly joined, that a long street has the appearance of one large house.

They are somewhat better dressed too, and wear white turbans; but for all that, they acknowledge the Todawas as the lords of the soil, and pay them a certain proportion of their crops, though this is only a matter of custom. When harvest comes the Todawas invariably demand this tribute, and the Badagas pay it not without some murmuring. But they have a superstitious fear of the former, derived from earlier times, when the powerful Todawas were far more numerous than at present, and justly dreaded by these more recent settlers of feebler frame. The religion of the Badagas is a degenerate Brahmanism. They acknowledge all the gods of the plain, but especially worship Seeva; they also pay religious honours to their own ancestors; in short, they unite the most degraded and impure portions of the Brahminical religion with their own childish conceptions. There is nothing elevated in their creed nor in their character, their hearts are hard and their intellect little higher than that of their buffaloes, and their case is made worse by the ideas of caste they brought with them from the plain and have since corrupted. This population of 15,000 is divided into eighteen castes, not one of which dares marry into any other, nor for the most part may any of them eat in common, though they are not quite so particular in this respect. The members of the highest caste, the Wodearn, will not even salute a European; they are too proud to work, though not to beg. Indeed begging in India is never considered a degradation. By the law of Manu, the whole country belongs by right, if not in point of fact, to the Brahmins; if therefore a Brahmin beg, he is only claiming a tribute justly due—a small

portion of his lawful property. Brahmanism accordingly ranks alms-*taking* as well as alms-*giving* amongst good works. The second caste, the Kongaru, are less proud and less silent. The third caste is divided into two sections, one of which eats flesh, while to do so would, in the other, be deadly sin. The fourth caste condescends to learn to read and write. These are the writers and accountants, the doctors and exorcists of their race, and, as such, have a good deal of influence. Other castes are distinguished by their cunning, their gluttony, or their dirt.

Confused as the religious conceptions of these poor Badagas are, their conscience is yet not without some perception of the misery sin brings upon men. They believe that every departed spirit has to pass by and embrace a pillar of fire. If sin cleaves to it, it catches fire, is burnt, and thereupon sinks into hell, where it is tormented by a '*dragon with a raven's beak.*' Besides that, there are also special punishments for special offences. He, on the other hand, who is free from sin, is not burnt by the pillar of fire, but goes on to the bridge, made of a single thread, beyond which is the land of the blessed. If he has done any good works, these help him over the bridge; if not, he cannot pass it. If once safely over, he enters upon a land with golden walls and silver pillars, 'where the ears of corn are a yard long, and thick as an earthen drinking cup.' There the blessed wander, 'walking in the ways of God with God-given feet, and eating God-given food.'

There is a legend of the Badagas which gives a vivid picture of their conceptions of sin and punishment.

There was once a rich man who ploughed his land with twelve yoke of oxen, and had countless buffaloes. But he had two daughters who were wicked. The gods who looked down had never before beheld such heinous offenders. They were angry, and punished the father for the children's sin, so that in one week he lost all his substance. He went, therefore, to a seer, to ask what he had done so to offend the gods, and heard that he suffered because of the iniquity of his daughters. 'What then shall I do?' enquired he; and being advised by the seer, he went home and sent them both away. They then entered the service of another rich man, but he, too, soon became poor, and on enquiry received the same answer from the seer, and accordingly he, too, dismissed the sisters. Tormented with hunger, they came to a banana garden to seek fruit, but as soon as they drew near, the trees withered, and the gardeners threw stones at them to drive them away. Then they visited a cocoa-nut garden, but the trees dried up there, too, at their approach. At this, the sisters became very sad, and shed so many tears, that a sparrow might have washed in them. In their despair they determined to go into a tiger's lair and be devoured; but the tiger fled away, and let them live. 'Alas'! cried the sisters; and then tried to provoke a bear to tear them to pieces, but the bear, too, fled. Then they swallowed opium, but it would not poison them. They threw themselves into a river, but it parted in twain, and would not drown them. They kindled a fire, but the fierce flame would not consume the impure; they sought death, but death rejected them.

'Let us then go alive into heaven,' said the sisters. They cast off their clothes, took a staff in their hand, and went to the Muksati Peak, whence (in the belief of the Badagas) souls set out heavenward. They climbed a mountain that no ox could have climbed; then descended into a ravine where a buffalo could-not have kept his footing. Meeting a shepherd, they enquired of him the way to heaven; but the sheep fled away from before them, and the shepherd was angry and would not answer. They bemoaned themselves therefore because the sins of their youth prevented their finding the way to heaven. Then appeared a Fakeer, clothed in a tiger-skin, and begged for alms; but they replied, 'We have nothing to give, and are come here to die. Tell us what yonder pillar of fire is there for?' 'For the ungodly,' replied the man. 'They must clasp it, and it will burn them, and they will be cast into hell, and devoured by the giant with the raven's beak.' 'Who are those, O brother, who carry water there in the plain, and water the opium fields?' 'They are those who have poisoned themselves with opium.' 'Who are those, O brother, who are bound like vicious calves to the trunk of yonder black tree?' 'They are those who have hanged themselves.' 'And those in the valley who sit in a pit and inhale smoke?' 'Those who oppressed the widow, spent borrowed wealth, and laid snares in the way of the poor.' 'And that screaming child covered with musquitoes, who is that, O brother?' 'That is the child of those who, wrapped up in their own, left the children of others in want, and drove them away hungry from their door.' 'And who are those who dig up and eat red earth?' 'The covetous, who sent away their guests unfilled, and gave no alms to beggars.' 'And where are the husbands of our youth, O brother?' 'Hear me, ye women of Bali, your sins are manifest; away with you!'

Then the sisters approached the pillar of fire. They saw also the bridge of thread and the abyss of the dragon. Five angels came and dragged them to the pillar of fire, and told them to clasp it; and from the other side God called to them to come over, but they were afraid and lingered.

Then came two maidens in white raiment, bright as the sun and fair as the moon, wearing golden chains round their necks, and having their heads shaded by green parasols. On they came, as if treading on butter and milk, and threw their arms around the fiery pillar, and were not burned, and crossed the bridge of thread and got safely over, and fell at God's feet; but he raised them, and placed them by his side. 'O ye gods,' exclaimed the sisters, 'who are those virgins?' 'They are the children of righteous parents, and have never tasted sin. Those only who are pure from sin approach God.' 'We will try our fate,' said the sisters; but the pillar of fire burnt them, and the five angels seized hold of them, and cast them into hell, and the raven-beaked giant tormented them; and, after seven days, they were dipped in oil, and burnt up like blocks of wood. And then the dragon of hell took the eldest sister, and turned her into a poisonous plant, and the youngest sister into a sow.

So runs the tradition, terrible enough, and without one ray of hope. But this is the very thing that prevents its having any effect. So long as no hope is given to the sinner, he will go on his way stupidly unmoved; no unmitigated terrors will influence him. Those poor Badagas have no fear of this hell they paint, that in any way deters them from hardened persistence in every species of sin.

The marriage-tie is, as may be supposed, very lightly regarded amongst the Badagas. Here, as with the Todawas, the husband sets his foot upon the head of the

prostrate woman he has taken from her parents' house, sends her to carry water, and this is all the marriage ceremony. She generally brings her husband a buffalo as her dowry, which she has the right to take with her if she be sent away. The abduction of women is a common occurrence amongst this race. If a man fails to win a girl on whom he has set his heart, he hires a number of men and forcibly carries her away. If this be done against her will, the poor creature is strictly guarded to prevent her escape. Many a woman in this plight takes opium, which they all cultivate, and thus destroys herself.

These people have some peculiar funeral rites. I happened to witness the burial of one of their great men. A high scaffold was raised in the form of a pyramid, and hung round with coloured cloth; beneath it was the body. A great many men and women were assembled, who stood about in groups and talked of all manner of things, while a certain number danced the death-dance around the scaffolding which enclosed the body. This dance was at first slow, and accompanied by the most solemn and sorrowful cries and gestures, then it became more impetuous, and, as soon as it was over, the dancers dispersed and chatted with the rest, as if nothing had happened. Then came one or two singly—among them an old woman with a sickle in her hand, probably the mother of the dead man, supported on each side, and sighing and groaning in a most surprising manner. She addressed the corpse in short sentences, and her anguish seemed so intense, I feared she would sink beneath it. It took her a long time to make the circuit of the scaffolding; when that was accomplished, she stood still, gazed intensely on the body and the bystanders, and then went silently away. Soon after, I saw her talking to the others with the utmost composure.

A few hours later the men began to watch the course of the sun, and when it had reached a certain point, they took the corpse from beneath the scaffolding and carried it to a little distance where a calf was held in readiness, several of the men having axes in their hands and all seeming in a violent hurry. Before I could get up to them, they had already begun the catalogue of sins and virtues which they are in the habit of repeating at funerals. An aged man stood on one side, and a good many others opposite him, he chanting, they responding, as though it were a litany. This was the purport of it:—

Out of the world of death the traveller goes to the Great World. Here he meets Bassawa (the sacred bull). Though he have committed a thousand sins, they shall fall beneath the feet of the bull. Sins of his great grandfather and great grandmother, sins of his grandfather and grandmother, sins of his father sins of his mother, sins of his family, beneath the bull's feet shall they fall.

He has sown discord between brothers through envy. —Response, Sin!

He has removed landmarks.—Sin!

He has put the stranger on the wrong road.—Sin!

He has shown his teeth to his sisters.—Sin!

He has killed a snake.—Sin!

He has killed a lizard.—Sin!

He has envied his neighbour his fine buffalo.—Sin!

He has ploughed with an ox that was too young for work.—Sin!

He has coveted his neighbour's wife.—Sin!

He has sent away his own people and taken strangers instead.—Sin!

He has given no alms to the poor.—Sin!

He has impatiently snatched away his garment from a thorn.—Sin!

He has sat upon a bench while his father-in-law sat upon the ground.—Sin!

He has crossed running water without a salute.—Sin!

Let the door of the house of death be opened! The dwelling of virtue be opened. The house of sin be shut! The pillar of fire grow cold! The bridge of thread stand fast! Let glory approach! Let hell's mouth be closed!

He has embraced the feet of his parents.—Virtue!

He has bowed low before the priests.—Virtue!

He has folded his hands before the sun.—Virtue!

He has paid honour to the moon.—Virtue!

He has built a nine-storied funeral pyramid.—Virtue!

He has given a sack full of vegetables a yard long to the poor.—Virtue!

He has given them ghee like rain-water.—Virtue!

And though it were one thousand three hundred sins that he had committed, beneath the bull's feet shall they fall. They shall fall! shall fall! they are fallen! are fallen! fallen!! At the last word the buffalo calf is loosed, and driven off with loud cries of 'Away! away!' Then the corpse is again taken up and hastily carried a little farther off to the border of a small stream, where it is burnt. I observed that during the funeral dance and chant around the pyramid there was no evidence of hurry—there were long pauses and slow movements; but as soon as the body was taken from under it the greatest speed was made. Even the species of judgment pronounced over the body, the recital of sins and virtues, or what they believe to be such, was got over without any solemnity. The old man gabbled the formula he had learned by heart as fast as he could, the responses were shouted out without any feeling, and all was over.

As yet, Christianity has made very little progress amongst this benighted people, although the efforts of the Basle missionaries have been more especially directed towards them. After having laboured for eleven years, one convert was made and baptized in the beginning of 1858. But, as is so constantly the case in India, this poor Christian no longer dared to enter his own house, or to see his wife and children—had to spend months alone as an unclean outcast, although he was a man of some importance in his village. Later, when he ventured to return, and his wife consented to live with him again, all his neighbours left their houses, preferring to move to another village rather than consort with one whom they considered unclean. Some other Badagas, who had often promised to become converts, were so discouraged by this circumstance, that they drew back, began to avoid the missionaries, and no longer allowed their children to attend the schools that had just been established, for fear they should become Christians.

Three months later, however, a second man was baptized, and in about a year's time his family followed his example, so that in the September of 1859, the Badaga congregation consisted of twelve souls. But this number did not increase. The persecution ceased, but the movement did not go on. God's ways are not our ways. We might have hoped that after so long a

seed time, the harvest would have been great; but it only consisted of twelve souls, and then again all stood still. However, the latest report announces a few more baptisms, and the Missionaries are sanguine that henceforth they shall not merely sow, but also reap. Theirs is the patience of hope; may God bless their labours!

The other native inhabitants of the Blue Mountains—the Kohatas and Kurumbas—are much fewer in number; but they, too, have their specialities, and obtain their livelihood by rendering certain services to the Badagas. They are the musicians who play to the latter at their festivals. Certainly the noise they make requires strong nerves and a peculiar taste, but it suits the Badagas, who on their part would perhaps look upon our music as an insipid thing. The Kohatas are also the mechanics of these mountains, and make the farming implements that the Badagas employ, for which they receive payment in produce, and they are also allowed to eat the cattle killed at funeral solemnities, or that die a natural death. They are an unclean set in the eyes of the Badagas, who indeed seem to have some right to consider them so, seeing that they do wash themselves twice a year, while the Kohatas only perform this office once in every two years. The Kurumbas not only assist the Kohatas in their musical performances, but they are more especially the wizards of the mountains, and, as such, stand high in public estimation. It is their part first to scatter the seed, and to put in the sickle; and when the worm threatens the crop, they have to appear and expel it. This they do by fearful shrieks, which the Badagas consider to have greater efficacy than any they themselves can raise. These Kurumbas live in villages of their own, generally a collection of wretched huts, in low and unhealthy places. The Kohatas, too, have their own villages apart, but they stand higher, often command fine views, and are comparatively comfortable. Christianity makes no progress amongst either of these tribes, and none of their children attend any of the nine schools established on these hills, and numbering about sixty to seventy scholars.

Nature is indeed beautiful on the Blue Mountains. But how much more beautiful would they be, inhabited by a Christian population! May He, with whom a thousand years are as one day, cause light to rise in the darkness, even that light that shineth more and more unto the perfect day!

CEYLON.

Ceylon bids fair to exert much influence with regard to Asia, especially on the countries that are Buddhistic, and to assume to itself a character of its own in the extension of Christianity, though its entire population is little more than two millions. It is one of the most flourishing of the British Colonies, and all ranks and races living within it partake in its prosperity. It is divided into two principal districts, the inhabitants of which differ entirely in race, language, and religion. On the north are the Tamils, allied to the people of the neighbouring continent, and, like them, of the Brahmanical religion. The separation between the two districts is so complete, that in the letters we may send we shall be able to say little about the churches of the Tamils, though there is much about them that is full of interest. The inhabitants of the maritime provinces, and of the interior, are Singhalese, speaking a language of their own, having scarcely any affinity with the languages spoken in the south of India, but proceeding from the same source as the dialects of North-Eastern India, that are derived from the Sanskrit. The island has records of its history, in ancient annals and rock inscriptions, the leading facts of which may be relied upon, commencing about the era of the prophet Daniel, and extending to our own times. Within this period 139 native kings reigned successively in the island.

In 1518 the Portuguese took possession of the coast; in 1640, the Dutch; and in 1795, the English; and in 1815, the entire island was ceded to the British crown. The religious influence exercised by the first conquerors has been great and abiding. There are districts that are almost entirely Romanist; there are two resident bishops; nearly fifty priests; and churches of imposing appearance abound along nearly the whole of the inhabited sea-board. By marriages especially, and other secular causes, Popery is fast spreading among the people. The policy of the Dutch, though well-meant, has been most disastrous to the interests of the truth, and its baneful consequences are yet in operation. They refused office to any native who had not been baptized; and as the Singhalese are the most pliant race under the sun, every one was willing to profess Christianity for the nonce, though nearly all they knew about it consisted in the repetition of certain forms, whilst in heart they were heathens, and were in fact, what they called themselves when questioned upon the subject, 'Buddhist-Christians.'

Without referring to previous attempts to establish Christianity by missionary agency that were not continued, the societies that have permanently settled in the country are the following: the Baptist, in 1812; the Wesleyan-Methodist, in 1814; the Church of England, in 1818; the American Board of Missions, in 1817; and the Gospel Propagation Society, in 1840. The Government supports chaplains of the English, Scotch, and Dutch churches. Colombo was made a bishopric in 1845. The present bishop, the second in the see, is an apostolic man and an earnest missionary, repudiating lordship over his ministerial brethren, working heartily with them, and preaching to the natives by the sea-side, in the stores, and in the bazaars. There are missionaries, whose labours are devoted solely to the coolies on the coffee and other estates. The Scriptures have been translated into Singhalese, and there have been several versions of the whole Bible. The Vernacular Education Society, under the able management of Mr. Murdoch, has issued numerous tracts and other works. The churches of Ceylon have recently sustained a severe loss, in the death of the venerable D. J. Gogerly, the gifted chairman of the Wesleyan Mission.

Some years ago a tract was published by Mr. Gogerly, to prove the falsity of the religious system of the Buddhists from their own sacred writings. The whole of the Buddhist population has been recently roused thereby from their former dormancy and indifference. Tracts are printed, at presses of their own, and lectures delivered against Christianity, and against the character of God as revealed in the writings of Moses. The priest of Cotanchina, a suburb of Colombo, is the principal defender of Buddhism, and his appeals and statements are of the most daring and blasphemous character. The controversy is pro-

ducing one great benefit, in separating the Buddhists from the Christians, so that we can now rely with some confidence on the profession of those who still remain connected with our churches, notwithstanding the opposition and persecution to which they are exposed. In future letters we may take up each of the subjects, at which we have just glanced in this introductory communication, and present them in greater fullness.

Colombo, Ceylon, *Feb.* 16, 1863.

The *Ceylon Examiner* says:—The Bishop has once again vindicated his reputation for liberal principles; and in addition to the graceful concession in the matter of the Cemeteries Bill, we can now point to the expression of sentiments on the part of his lordship at a public meeting in connection with the Gospel Propagation Society, that augur well for the future of Christianity in the island. Hitherto there has been much of bitter sectarian feeling amongst the various denominations of Christians, which has marred the effect of their mission of love to the heathen; and guided by a principle opposed to that inculcated in the words—'he that is not against me is for me'—Protestant missionary bodies have been known to confine their labours to one particular field when a judicious division of their means and agencies would have tended more to the advancement of that cause equally precious to all. We are, however, glad to find that it is not impracticable to remedy the evil, and now that the Anglican party has made the first advance, it is hoped that the others interested will not jealously draw back from an unity of effort and object, at least as regards the heathen. The Bishop remarked on the occasion we have already named, that 'unity, not mere uniformity, (which might not be desirable, if it was possible,) but the communion and fellowship of Christians with each other, must be brought about before we could expect great missionary results amongst the heathen.' As for himself, he would say this to those present, and through them to as many more as he could reach, that he would stand aloof from no Christian fellow-labourer and brother; he would be the Bishop and friend, if he might, of all who would meet him.

THE BURMAH KAREN MISSION.

We have upwards of one hundred and forty Karen teachers and preachers in the Toungoo field, not one of whom receives the slightest aid but what comes through me, and I am wholly dependent for means to help them on special contributions. Not a dollar is appropriated from the general funds of the Board for Toungoo assistants.

The help I receive for them comes in this way: A kind friend in Philadelphia made a home for Sur Shason and our little son, for some three months, while she resided in that city, and has followed up his generous acts this year by a donation of one hundred dollars, 'to be expended by Sur Shason.' This I apply to the assistants.

To encourage them to go into 'the regions beyond,' I offer to pay the expenses of all while travelling among the heathen; but those who are settled over churches or congregations receive a nominal support from the people to whom they minister. Still all need more or less help. I furnish them with all the medicine they require for themselves and families, which amounts to a considerable bill in the aggregate. Their slates and pencils, pens and penknives, paper and ink, I see that they have them gratis; and there are constantly peculiar circumstances occurring that make pecuniary aid necessary for one and another.

Within the last ten days, I gave one young man, who is trying to establish the worship of God in a heathen village near town, twenty-three rupees, to purchase posts for a new house; to another, who has no church, but travels occasionally, twenty rupees, to purchase padding for the season; and to another valuable man, twelve rupees, to save him from losing his work to run after a bad debt to that amount. This last promises to become one of our ablest men. He was one of the pupils in the young men's school that Mrs. Mason first established here in 1853, and has followed up his studies diligently ever since.

High up on the side of a lofty mountain, two or three days' journey east of the city, is a large Bghai village, which contains a considerable church; but there have ever been divisions among the people, and though they appear healed when the people enter the church, yet, when they grow cold in religion, old complaints break out again, and I have found it very difficult to induce an assistant to stay with them.

This young preacher, however, went out there last season, and gathered a large school. All the Bghai teachers in the neighbouring village also came and studied with him, and there seems to have been quite a little revival in their midst. The sustained Bghai preacher, on visiting there, wrote me: 'The Kashle-Khie church has been greatly revived, and the people have much improved.' And he baptized thirty-one persons there. Soon after, the church sent me the following letter:—

'Beloved Teacher,—We wish to say a word to the dear teacher concerning ourselves. Through the grace of God, the congregation in the land and country of Kashie-Khie are made very glad, this year.

'Dear Teacher, whom God loves, pray that God may help us, for we live on the boundary-line between the converted and unconverted world.

'We hear, moreover, that many of the worldly people are beginning to repent, and will worship God; so we rejoice exceedingly. Therefore, Dear Teacher, pray that God may pour out his Spirit on the unconverted people, that they may worship him and become Christians. They say that, when the Association meets here, they will come in large numbers to look on.

'Help us, Teacher, by thy prayers. May God help thee, and bless thee!

'Kashie-Khie—*Teacher and Deacon.*'

Toungoo, *December* 24, 1862.

CHINA.

The Bishop of Victoria presents his compliments to the Editor of the 'Work of the Christian Church,' and begs to place at his disposal a copy of an official letter sent by this mail to the Archbishop of Canterbury.

'To His Grace the Lord Archbishop of Canterbury.

'My Lord Archbishop—Having been accustomed to forward an annual report of our local mission at Hong

Kong to your Grace's lamented predecessor, as ex-officio visitor of St. Paul's College, I am led to think that in presenting this my first annual report to your Grace, a brief review of our missionary position and prospects at Hong Kong may not be altogether inopportune and devoid of interest at the present time.

'The older friends and supporters of the Church Missionary Society will remember that on my first arrival in China in the year 1844, I forwarded to the Parent Committee a report (afterwards published by them in the form of a pamphlet) respecting Hong Kong in its relations to general missionary openings in China. It may recur to the memory of some, that at that time the reputed insalubrity of the island, the serious mortality among the troops, the low class and unsettled character of its native immigrant population, and the perceptible disposition of missionary societies to concentrate an unduly large proportion of their effective strength upon this one station in the extreme south of China, did appear to me to constitute strong reasons for dissuading the Church Missionary Society from planting their chief station at Hong Kong, and for pointing them rather towards the northern consular cities of China, as a more hopeful and inviting scene of missionary labour.

'How strange and unexpected has been the course of international relations and political events in the interval between the years 1844 and 1863! Two foreign wars, the origin and spread of the Taeping rebellion, the weakness of the Chinese Imperial Government, the tottering decay of the Manchow Tartar dynasty, and at length the strange and unprecedented fact of a British ambassador at Pekin becoming the influential adviser and controller of the present Executive Administration in the capital of the empire, have been among those marvellous and unforeseen occurrences which have completely changed the whole aspect of affairs and reversed all or most of the anticipations of earlier times. Hong Kong now occupies a new and altered relation towards the Chinese continent. The destruction of the foreign factories at Canton, the lengthened occupation of that city by the Anglo-French force, and the general sense of insecurity among the wealthier class of natives through the dreaded approach of rebels, or the corrupt maladministration of Chinese officials, have combined in raising Hong Kong into importance, and in attracting to this our flourishing city of Victoria above one hundred thousand Chinese, comprising among their number a large proportion of the most respectable and enterprising class of traders.

'It is a subject of just regret that by a natural reaction from the excessive and undue proportion of Protestant missionaries occupying Hong Kong in its earlier days, this station has been almost altogether abandoned by the missionary societies of Britain and the United States. During the fourteen years of my episcopate our great church societies have done little or nothing in strengthening my hands at Hong Kong. One missionary of the Church Missionary Society arrived in 1850, and spent less than two years in Hong Kong. After more than ten years a second missionary of the same society arrived at Hong Kong only in April of the last year. Our missionary tutors in the college have had their attention diverted by the demands of pastoral duties among the Europeans or of government chaplaincies. My own time has been fully occupied in the labour of preaching to our English congregation in the cathedral, frequent visitations to other parts of China, and the general supervision of our missions. Almost single-handed and alone, I have endeavoured to sustain some missionary efforts at this post, anxiously looking for reinforcements from our great missionary societies at home, and sometimes well nigh despairing of their help. With labourers so few and a measure of support so scanty, we might well ask the members of our church at home, what right they had to look for any great missionary results at Hong Kong, or to expect to reap the harvest before they had well begun even to sow the seed?

'Notwithstanding these disadvantages, I believe I can make a fair case for the earnest consideration of our missionary societies to enter upon this local mission at Hong Kong. In the full sincerity of a grateful heart, I trust I can give expression to the confident hope that God is beginning to give us signs of His blessing, and that the moral and religious influence of St. Paul's College is producing its beneficial fruits.

'Within the last nine months twenty-one Chinese have been baptized in our mission at Hong Kong, including nine pupils from our college. On Sunday last out of fifty persons confirmed by me in the Cathedral, eighteen were Chinese. A building is in course of erection for the Diocesan Native Female School, towards which the Chinese residents in the city have contributed above one thousand dollars. The whole cost, 8,000 dollars, has been contributed principally in the colony; and fifteen Chinese girls, already boarded in a temporary house, will shortly form in the new building the nucleus of an extended establishment. In this department we have received from the zealous labours of Miss Baxter, and from the Society for Promoting Female Education in the East, an invaluable amount of help. An offertory collection in the cathedral a few months ago realised 160*l.* in aid of the incidental expenses and rent of house of the missionary since arrived, Rev. T. Stringer. A native Scripture reader pays daily visits in turn to the Chinese households of some of the members of our church, and receives his whole support from the monthly subscriptions specially contributed by those English Christians who employ him at their houses. An English Scripture reader, also resident in the college, visits the soldiers and seamen, and receives his whole stipend from a church collection in Hong Kong. Several of our English ladies take a deep interest in the Diocesan Native Female School, and form a committee for the management of its details. A monthly missionary meeting in the college chapel is attended by about fifty Europeans; and we have reason to hope that amid a wide-spread anti-missionary spirit in the general European community, and the frequent hostility of the local newspaper press, there are many godly persons who desire to advance the cause of Christian missions in this land.

'I cannot omit to mention as among the encouragements which may lead the Church Missionary Society to occupy with greater energy and additional labourers this local mission-field, that the British Government spends out of its colonial revenue about 1,500*l.* a year in the island of Hong Kong, and principally in the city of Victoria, on Chinese free day-schools, under the supervision of a board of education, of which I am chairman. Although the present amount of educa-

tional results is not very marked or extensive, it is a fair subject of satisfaction and congratulation to be able to state that the New Testament in Chinese is one of the ordinary recognised class-books in use in every school.

'The most valuable helper in our mission at the present time is our native catechist Lo-sam-yuen, who has been for more than twelve years connected with us, residing in the college, and supported by a family contribution sent for many years by our zealous and long-tried friend, Miss Lanfear, of Torquay. During five years of that time he laboured among his Chinese fellow-countrymen in the Australian gold diggings, and commended himself to the good opinion and esteem of the Bishop of Melbourne and many local friends. He returned to the college a few months ago, and is now a candidate for deacon's orders. He is indeed at the present time the strength of our mission. His resumption of his post of native catechist has greatly revived our hopes and efforts. It is among the most refreshing of my closing Sunday evening duties, to share with him in our college chapel the reading of our Chinese liturgy in a full church service for our native converts and inquirers, and to listen to seventy or eighty Chinese voices singing with joyous melody the "Magnificat" and "Nunc Dimittis" in Chinese, to one of our noble national chant tunes; to hear the stirring words of some well-known hymn or metrical psalm translated into Chinese, and sung in full chorus with the accompaniment of a harmonium to the notes of some well-known English sacred air, with a heartiness and warmth not often perceptible in the generality of English congregations. Our native brother then delivers a Chinese sermon on some passage of Holy Scripture, in which he has been previously instructed by myself in private.

'Our work here, if feeble and limited in extent, is nevertheless pursued independently of English pecuniary support. Many names arise before my memory, who in our day of comparatively small resources helped us by their zealous interest and liberal gifts,—such names as those of Miss Lanfear, Miss Bignold of Norwich, and Miss Holland of Beckenham, and others who deserve a similar mention. Through the unexpected increase in the value of property in this colony, a portion of our college garden became a valuable building site. From the annual accounts sent to your Grace's predecessor and the principal Church societies, your Grace will perceive, that by husbanding our resources I was enabled three years ago to build a block of two houses, which now yield an independent endowment for the ordinary expenditure of a boarding school for thirty Chinese scholars in the college. For the *personal* salaries of missionary clergy, we must still look to the great societies at home.

'Among the spiritual results of our mission, I cannot mention any very striking or prominent features of religious character. We observe generally in Chinese converts the passive graces of our holy religion, a spirit of gentleness and courtesy when the true unselfishness of the Christian code of politeness is engrafted upon the artificial mannerism of the national character. They cannot easily and at once be divested of the faults and infirmities of the native character, and the effects of their early pagan education. Our college pupils are very tractable and docile, and give us very little trouble in the way of discipline. We find by experience the advantage of admission into the college at an earlier age than formerly, while they are yet young and unconfirmed in native habits, and when there is a prospect of retaining them some years under our influence and instruction. Every boy in our two head classes has been baptized into the Church, with the exception of two, with whom parental objections will operate as a delay for a few months longer, until the completion of their eighteenth year. The love of worldly advancement and a premature leaving of the college through the inducement of high stipends in our colonial or consular situations, or in the Chinese Imperial Customs, under the superintendence of the foreign Inspectorate, form the chief snare to our English-speaking young Chinese Christians; and in this direction they are unfavourably swayed by their heathen relatives.

'In regard to the educational results of the college, I believe that our work is producing satisfactory fruits. Much of this is due to the praiseworthy zeal and efficiency of our lay head-master, Mr. John Fryer. The Governor of Hong-Kong, Sir Hercules Robinson, has taken a great interest in this portion of our college work, having spent a considerable time in examining the scholars on two different occasions, and having recently given valuable prizes of watches and telescopes for our approaching examination. Shortly before his departure on a visit to England, his Excellency wrote me the following note, which he has kindly given me permission to use:—

'"My dear Bishop,—I must write you a few lines before leaving for England, to repeat what I have already expressed to you verbally: how pleased and gratified I was with the examination of the young Chinese pupils of your college, at which I was present on Saturday last. Six months had elapsed since I had last examined them, and I thought the progress which had been made during that time was quite remarkable, certainly greater, in my opinion, than would have been made by the ordinary run of English boys during the same period in any public school. The order and cleanliness of the establishment are beyond all praise, and reflect great credit on your head master, Mr. Fryer, who appears an excellent and valuable man.

'"On my return to England I propose sending you four prizes, one for each class, to be competed for at Christmas next; and, although I shall not be here myself for the examination, I shall be very pleased and interested to hear from you the result of the competition.

'"Trusting that on our return here we may find the college as flourishing as it is now, and both Mrs. Smith and yourself in the enjoyment of health and happiness, believe me, my dear Bishop, yours very truly,

'"Hercules G. R. Robinson.

'"P. S.—The interpreters at present in the public service here, who have come from the college, are most useful and trustworthy, and are certainly maintaining the character of the college.

'"Hong Kong, 11th July, 1862."

'Before concluding this letter, I cannot forbear alluding to engagements and occurrences of a more general character. During the past year, I have been enabled to visit every consular city along the 1,500 miles of Chinese coast, from the Canton waters in the extreme south, to the Gulf of Pecheli in the north. At Foochow,

I held a confirmation of the first little company of native converts in the city. Ningpo was, at the period of my visit, in the possession of the Taeping rebels; our interior stations at Hangchow, Shaouhing, and Vuyaou had been successively abandoned; and the native congregations for a while dispersed. Shanghae was the scene of disturbance from the near advance of a rebel army, and a collision between them and the Anglo-French force. Anarchy and tumult have changed the quiet aspect of our principal northern missions, and the work of many years is in danger of being subverted and undone. At Peking I had the privilege of settling the first missionary of our Church, the Rev. J. S. Burdon, of the Church Missionary Society; having also the opportunity of officiating at a Sunday service in the British Legation, and of preaching within a few hundred yards of the Emperor's palace. A confirmation of British soldiers at Tientsin, and a religious service in a military hut, within the Takoo Forts, were also among the interesting incidents of my northern tour of visitation.

'The sight of Peking with its vast circuit of walls, its magnificent temple spaces, the gorgeous gilded roof of its palace-enclosure within the inner Imperial city, and all the solemn associations connected with the history of this metropolis of a mighty continent, with its varied aspect of venerable antiquity, dilapidation and decay, produced an impression of melancholy regret, not unmingled with brighter visions of hope, which no lapse of time can ever efface from my mind.

'May the Almighty speedily give deliverance and peace to this troubled land! May the Church at home more fully awake to her responsibilities and duties! May the noble-hearted youth of Christian Britain respond to the trumpet-call which now summons them to the battle! Weakness, sickness, disease and death, are thinning the ranks of our Protestant missionary host. Bridgeman, Hobson, Culbertson, and other faithful soldiers of Christ, have of late succumbed to the heat and toil of the conflict. But let not the Christian youth of our favoured native land desert the glorious banner of Christ in heathen countries, and timidly shrink from the combat. In every missionary warrior's grave, slain by climate, disease, and toil, we behold a martyr's memorial to the truth of the Divine promises, and a monument of the sure victories of Christ's gospel throughout the world.

'I remain, my Lord Archbishop, your Grace's obedient and faithful servant,

'G. Victoria.

'St. Paul's College, Hong Kong,
'*January* 30, 1863.'

Missionary Progress at Swatow.

The Rev. W. C. Burns, on his return to China seven years ago, settled at Swatow, being deeply impressed with its importance in a missionary point of view. He found there, and in the region round about, an unbroken field, quite open and unoccupied. After preaching the gospel in these parts for more than two years, during which he had been robbed, arrested, and imprisoned, and yet mercifully delivered from danger and death, he was called to return to Amoy, without having seen any direct fruit of his labours. The Lord of the harvest had, however, graciously honoured him by employing him thus to lay the foundation; and on his leaving, his place was supplied by the Rev. George Smith, one of the missionaries supported from Scotland. Mr. Smith has continued ever since to labour there, and has been joined by the Rev. H. L. Mackenzie, another probationer of the Free Church, sent out by the English Presbyterian Church. The patient and persevering exertions of these brethren seem at length, in the seventh year of their labours, to be meeting with considerable encouragement, as will be seen by the following letter from Mr. Smith to the Treasurer of the China mission in Edinburgh:—

'We here have been graciously spared and preserved in health over another summer, and God has this year cheered our hearts by enabling us to gather some souls into the fellowship of the Church. As has been already reported, on the first Sabbath of June eight adults and two children were baptized at Yam-chow. Two months afterwards, two men were received at Tathaupo; one a servant in our own employment; the other an old fisherman, a native of the place. Latterly, seven adults and one child belonging to Yam-chow have been added to the former members. With one exception those received have long been hearers of the word, so that we trust nothing has been done rashly in baptizing them.

'On the first Sabbath of October, Mr. Mackenzie and I celebrated the communion at Yam-chow along with twenty native Christians, who, with the exception of three, belong to the village. It was a sweet sight to see so many men and women, most of whom had not long before been sunk in the darkness of heathenism, without God and without hope, now commemorating the love of the Redeemer. Had you been present, I am sure you would have felt that all your labours for the spiritual well-being of Tie-Chew had been more than amply remunerated. Of the Yam-chow converts, one case is that of husband and wife, with an infant child, the wife having been first received. Another is that of an old woman about seventy, with her daughter-in-law, the latter having also been first baptized. The converts, as a whole, have been much tried and persecuted.

'After parting with Mr. Mackenzie at Yam-chow, I spent a full week among the villages to the north, in the Jauping district. Two native Christians, one an assistant, the other a servant, were with me. We visited a good many villages, where in general we met with a kind reception. We also went to Ung Kung, a large town at the mouth of the Jauping river, near the confines of the province of Fo-kien. Last year, two of the native brethren visited this place, and brought back an unfavourable report. On this occasion, however, we were received with much courtesy and civility, and our message listened to with respectful attention by eager crowds, who everywhere thronged around us to see and hear. The chief mandarin of the district repeatedly sent messengers to urge me to leave. I stood upon my rights both as a British subject and as a preacher of the gospel, and declined to leave the place while people were so ready and willing to hear. After a few ineffectual attempts to get us to leave, we were left unmolested. It is really astonishing to find that we may stand up to proclaim the gospel in the places of public resort in the great towns of heathen China.

The friends of this mission at Aberdeen have resolved

to send out Dr. Gauld, a medical missionary, who is well qualified for the post. After passing some months at the Ophthalmic Hospital in London, he is to proceed to Swatow.—*Missionary Record of the Free C. of Scot.*

JAPAN.

Hardly three years have elapsed since the first Protestant missionaries arrived in this country, and, nevertheless, during this short space of time, so great a change has taken place among the people, that the fairest hopes may be entertained for the future of this mission. On their arrival, our missionaries found the Japanese very little disposed to converse with them on Christian subjects. As soon as they were touched upon, the countenances of the people changed, they looked alarmed, as though they should incur some great danger. They gave it to be understood that the subject was prohibited in Japan, and by a movement of the head and by crossing their hands upon their necks, they indicated the punishment which awaited transgressors of the law. It was not the lower orders alone who entertained these opinions, they were met with among persons occupying a certain social position, and invested with public functions. It was only when they were alone, when they were sure that none of their countrymen could see them, that they dared to hazard any remarks on religious subjects.

It is perceived with pleasure that the Japanese no longer manifest signs of fear when the subject of religion is mentioned. It is with the greatest freedom, and to the utter astonishment of those who have read the ancient edicts, that remarks are made and questions proposed. How is it that so great a change has taken place in so short a time? It arises certainly from the fact that Christianity is now better understood. As I have already said, the government had adopted such vigorous measures for uprooting the teaching of the Jesuits, that the mere mention of Christianity was sufficient to excite a feeling of horror in every true Japanese. This word with them was the synonym for treason and rebellion. They imagined that the only end the Christians had in view was to subvert constituted authority, and to reduce the people to slavery. In fact, they regarded Christianity as something political and not religious, and consequently held it in execration. Their intercourse with foreigners has contributed to the gradual dissipation of these prejudices. It must also be stated that the presence of our missionaries, and the distribution of religious books, have also exercised a beneficial influence. A large number of Bibles has been given away, and they often come to ask for the holy book. The Bible is read: this is very evident from the manner in which they give an account of its contents. Restrictions are placed upon public preaching, to prevent the people from receiving the Gospel; if these were removed, there is no doubt Christianity would have great success among them; such is the opinion of the missionaries themselves. There is, however, in Japan a great power which will always wage a stubborn war with Christianity: it is the clergy. In Nagasaki alone there are nearly a hundred temples; and if we consider the number of priests attached to each, and the thousands of temples which cover the land, one can form an idea of the unheard-of multitude of priests there are in Japan. At first, the priests of Nagasaki were on amicable terms with our missionaries; but, as soon as they perceived that the Christian doctrines were decidedly opposed to their own belief, they withdrew to one side, and have remained thus ever since.

The Roman Catholics have already returned to the scene of their first exploits. They have built a large church at Yeddo, and they do all they can to make converts. In spite of these obstacles, which appear so great in the eyes of men, the truth of God will prevail. Human systems may, indeed, for a long time raise what seems to be a formidable barrier against it, but they no sooner come in contact with vital Christianity than they are broken and disappear, leaving no trace behind.—*La Vie Chrétienne.*

THE SOUTH SEAS.

SANDWICH ISLANDS.

The *Polynesian*, an English journal published at Honolulu, gives full details of the confirmation of the King of Hawaii.

The processional Psalm closed, the Bishop ascended the steps of the altar, vested in alb and cope, mitred, with episcopal ring, &c., the pastoral staff on his north and the banner of the diocese on his south, the three priests being at the steps behind. The King and Queen then rose, and, attended by their witnesses his Excellency the Hon. Mr. Wyllie and the Hon. Judge Allen, Chancellor of the Kingdom, drew towards the altar, and, humble reverence made, knelt and awaited the commencement of the Confirmation Office. The chaplain, the Rev. G. Mason, having read the preface, the Bishop put the questions to the candidates. The answers made and the suffrages said, the prayer invoking confirmation by the Holy Ghost and the special confirming graces of the Spirit was said by the Bishop, and he called upon all present to unite in silent prayer to the Almighty to bless those then about to be confirmed. With one accord all present fell upon their knees, silence that might be felt ensued, and never, we are certain, did prayers more fervent or more loving ascend for a Sovereign's sake, than then rose from heart after heart, in that vast multitude, inside and outside the sacred building, for their beloved King and Queen. 'All one in Christ Jesus'—never was this priceless truth more thoroughly realised. The secret prayer ended, the wonderful hymn *Veni Creator Spiritus* was sung to the ancient melody with a majesty and pathos that visibly affected most present. Then followed the prayer 'Defend, O Lord, this Thy servant,' with the imposition of hands, and the act of confirmation was complete. Again a breathless silence, while prayers in secret again ascended that those two bended suppliants, that moment sanctified, might indeed 'continue Thine for ever.' The silence was broken by the solemn voice of the Bishop, teaching the multitude and adjuring

the newly dedicated. Few were the words, but not a heart that must not have felt them. Then the loving salutation, 'The Lord be with you,' and the response, like a clap of thunder, 'And with thy spirit.' The Lord's Prayer, joined in by a thousand voices, rose to the common Father of us all, the two concluding collects for fatherly guidance and everlasting protection followed, and a hymn was again sung; but not this time of adoration simply, or supplication for gifts, but one soul-stirring burst of exulting praise rolled up to God; the grand Old Hundreth Psalm, in its most ancient words, and to the old majestic tune, swelled through the house of God, and was echoed in the streets outside, till literally it was lost as it rose heavenward. The final awful benediction, 'The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you and remain with you for ever,' and the great Amen, and the service was ended.

On the Sunday following, being Advent Sunday and the Festival of St. Andrew, the services of the Church were again made more than ordinarily solemn by their Majesties the King and Queen receiving their first communion.

The Rev. Edward Cutts, Commissary of the Bishop, writes to the *Guardian* a letter on the state of the women of Hawaii, of which the following is a portion:—

'They who have read Mr. Manley Hopkins's book on Hawaii, or any other book which gives an account of the Sandwich Islands, know that the gravest problem which the condition of the people offers is the rapid decrease of the population consequent upon the early and general sensuality of the women. The solution of the problem is a matter of life and death to the nation; for if the decrease in population continue as heretofore, the race will die out and disappear in less than half a century. Severe restrictive laws have failed to arrest the evil.

'Naturally it is one of the first and most important points to which the attention of the English Mission has been directed; and the most urgent request which the Bishop of Honolulu sends to the friends of the Mission at home is that properly qualified English ladies may be sent out as soon as possible to gather the native girls into Home-schools, and so to save them from the national demoralisation. The King and Queen support the Bishop's request. The Hawaiian Government will give a share of the educational grant to such establishments sufficient, with the school-fees, to make them self-supporting.

'A number of qualified ladies offer themselves to go out and undertake this work. Some, who have the means, are willing to go out at their own cost. Others, who have not the means, are willing to give themselves if the Mission can convey them to the scene of their labours.'

MICRONESIA.

The Morning Star returned to the Sandwich Islands, November 15, from its last visit to Micronesia. The brethren gathered in general meeting at Mr. Sturges' station, on Ponape. Their 'biennial report' and letters bring to view much that is cheering:—

'We find reasons for encouragement,' they say, 'at all our stations. The past two years have been more productive of the fruits of the Spirit, perhaps, than all that have preceded them. Churches have been formed and converts have been multiplied. New portions of our field have been visited by the Star of Peace, and the sound of the gospel, for the first time, has greeted the ears of thousands upon the islands of Maiana and Marakei.

'Two churches have been formed on Ponape,—one at Shalong, of six members, another at Ronkiti, of fifteen members. Seven children, connected with the Christian families, have been baptized. There have been twenty-four additions to the little church on Kusaie, and eight children there have been baptized. At Ebon, there has been one baptism, but as yet no church has been formed, though there are some eight or ten persons of whom much hope is entertained that they have been born again. At Apaiang there have been two baptisms, the Queen stands propounded, and the King also is a constant attendant upon the means of grace. It is proper also to state that there are several others, on Ponape and Kusaie, of whom there is hope that a work of grace has been begun in their hearts.

'Sabbath schools have been sustained at all the stations, with more or less encouragement. We are rejoicing to see our native Christians, in some instances, engaging as teachers in these schools. Some of them also go out upon the Sabbath, gather little congregations at different outposts, and try to instruct the people in the things of the kingdom of God. On Kusaie they sometimes have more hearers than come together at the station. At the two older stations (on Ponape and Kusaie) we are rejoicing in the evidences of a decided religious community. This is seen most clearly, perhaps, in the Sabbath afternoon services, and in the prayer-meetings. Formerly the attendance upon these was very small, but now they embrace the larger part of the average attendance at the Sabbath morning services. The churches, also, at these two stations, sustain weekly prayer-meetings among themselves. Our monthly concerts have been meetings of much interest, and the contributions at the different stations have been as follows: at Ronkiti, $21.01, and three gallons cocoa-nut oil; at Kusaie, fifteen gallons cocoa-nut oil and $2 from Captain Bates; at Ebon, $5 from Captain Coffin; and at Apaiang, from various classes of contributors, $21.26; also £20 ($100) from Captain Randall, for printing the Gospels and the Acts in the Gilbert Islands dialect.

'The work of translation is progressing at all the stations. The Gospel by John is printed in the Ponape dialect. During the past two years, about 17,800 pages have been printed in this dialect, nearly 10,000 in that of Kusaie, and about 10,000 in that of the Marshall Islands. Much more would have been done, had the means been within our reach. Some of the printing in the Ponape, and all in the Ebon dialect, has been done at those stations, on a most miserable apology for a hand-press.

'A native house of worship, 28 by 40 feet, has been erected on Tarawa. The church building which is in process of erection on Ponape, 60 feet long, 40 feet wide, with walls 16 ft. high, supported and braced by large Gothic arches, if taken as an index of the people's interest in religion, as Captain Gelett says, shows that they mean something,—that they are in earnest. No people would engage in a work of such magnitude unless they were deeply interested.'

FIJI.

The Rev. James Calvert, of the Wesleyan Mission, writes from Ovalau to the secretaries of the Bible Society:—

'Most of the five hundred copies you kindly supplied me of the Old Testament—from Genesis to Esther—have been put into the hands of our native agents; and there is a great craving for copies from some of the more advanced of our people.

'We have in this district 394 churches, 172 houses for preaching, 12 missionaries, 1 English schoolmaster and 1 schoolmistress, 1 printer, 11 ordained native-assistant missionaries, 17 on trial as ditto, 241 catechists, 250 local preachers, 1,476 school teachers, 13,101 church members, 5,216 on trial for church membership, 871 schools, 3,500 scholars, and 66,860 persons who attend public worship. And now all parts of Fiji are opening to us.

'Seeing that foreign labourers cannot be obtained to do all the work; being quite sure that the converts will be damaged if they do not themselves take their full share of the labour; and being connected with a church which requires "all to be at it, and always at it;" we have made special efforts for the strengthening and permanency of the work throughout this large group, by establishing Training Institutions for native agents at each Mission station; and we have nearly completed a large District Institution at Kandavu, for natives of most promise, to which we have devoted one of our number as tutor—the Rev. William Fletcher, B.A. Two of Her Majesty's Commissioners to Fiji, Colonel Kempt and R. M. Isaacs, Esq., Barrister, have just visited Kandavu in H.M.S. the "Miranda." Colonel Kempt states his satisfaction with what he saw there, in a letter to me, which has this day come to hand. He says: "This morning Mr. Isaacs and I visited Mrs. Fletcher, and were much pleased with the situation and all arrangements for the instructing institution. When completed, it will be quite a model institution, and the young men will enjoy comfort and cleanliness, and get into habits of agriculture and gardening.....I must not forget to tell you how gratified I was yesterday with the native service, which I attended at nine o'clock: a congregation of at least four hundred, and most orderly and attentive, and the singing most creditable."

'This year seven young men were recommended to be received on trial as native assistant missionaries. Their examination in Christian doctrines was creditable, and they were received on probation for four years. One of the number, in relating his experience, stated that he was led to trust in Christ to the saving of his soul while perusing the Scriptures.

'We have this year completed a neat English church at this station, at which we have a congregation of from thirty to sixty persons.'

AFRICA.

EGYPT.

The Rev. Mr. Gale, missionary of the Church of Scotland at Alexandria, where he works chiefly among sailors of different nations, states:—

'You will be glad to hear that we have been under the necessity of enlarging our Floating Chapel; this we have done by removing two of the state-rooms and throwing the space thus obtained into the chapel. I was able to get considerable assistance in carrying out the alterations from the shipmasters at present in the harbour, so that the expenses of executing the work have been considerably lessened. I have made up the returns of the harbour for six months, ending 31st December, from which I have obtained the following items:—During the six months 759 visits have been made to ships, 4,614 tracts have been held, 51 Bethel services have been held, 2,553 persons have attended these services, 110 sick men have been seen in hospital.

'Some weeks ago an ex-priest of the Russian Greek Church called upon me in search of employment. His story is that, on account of professing Protestant principles, he had to make his escape from Russia and had fled to Alexandria. I mentioned his case to a few friends, and have been able to get a little money for his support for a month or two, and have employed him as a colporteur for the sale of Greek Bibles, &c. Amongst other books, I gave him some copies of the "Sum of Saving Knowledge," in Greek, which he sold in a short time, and in two days he had disposed of the whole I had, nearly sixty copies. He has also made himself useful in meeting with, and speaking to, the Greek pilgrims who are crowding through this to Mount Sinai at the present time.'

ALGERIA.

The modern history of Algeria has a special interest, because it exemplifies more than any other country the progressing subjugation of the Mohammedan world by the Christian civilisation. Since the conquest of the country by the French in 1830 it has made wonderful progress. The European population, which in 1832 amounted only to 5,919 souls, had risen in 1860 to 202,947 souls, thus forming about one-thirteenth of the entire population, which, in the same year, was 2,677,973 souls. The increase of the Europeans is so much more rapid than that of the natives, and their superiority to the latter is in every respect so great, that the speedy Christianisation of the entire country, whose area is equal to about three-fourths of France, is highly probable. The number of schools, agriculture, commerce, railroads, telegraphs, steam-boats—all are steadily increasing. There were, in 1855, 178 boys' and 119 girls' schools, with 10,672 boys and 8,986 girls; a lyceum in the city of Algiers, with 333 scholars; and in four towns six high schools, with 120 pupils. Four towns had Arabic-French schools, with 400 pupils. The Arabs begin to accustom themselves to European life, and the efforts of the French Government to induce them to leave their nomadic life, and to devote themselves to agriculture, are beginning to meet with some success.

The large majority of the European population are French (in 1855, 86,969), Spaniards (42,569), Italians (9,082, beside 6,536 Maltese), Germans (6,040). They belong, therefore, mostly to the Roman Catholic Church, which has churches in every European settlement, a number of monastic institutions, and, since 1858, a bishop at Algiers. Negotiations have been

pending for some time between the government of France and the Pope, to erect Algiers into an archbishopric, with several suffragans.

Protestantism, however, has likewise gained a firm footing, and is, comparatively, making greater progress than the Roman Catholic Church. As in France, the Reformed and Lutheran Churches receive a support from the State, which pays a salary to their pastors, and provides for the creation and support of the churches. As the number of Protestants in most localities is limited, they are everywhere united into joint congregations, and are also placed under a joint (Reformed and Lutheran) consistory at Algiers, which consists of all the Protestant ministers of Algeria, and ten lay members, six of whom are elected by the Presbyteral Council of Algiers, and two each by the Presbyteral Councils of Constantine and Oran. They must be in equal number, Reformed and Lutherans. Where there is a necessity in one town of two ministers, one must be taken from each of the two state churches. As the largest number of the Protestants are Germans and German-Swiss, the Gustavus Adolphus Society has taken a great interest in their churches and schools, and makes annually liberal grants for the support of the old ones and the establishment of new ones. But active missionary operations are also carried on among the other nationalities. Those among the Spaniards are, in particular, very interesting, as the formation of a numerous Spanish Protestant Church would have a considerable influence on the spreading of Protestantism in Spain.

According to the 'Annuaire Protestant' for 1862, the Consistory of Algeria counted 12 parishes, 30 stations, 42 places of worship, 12 schools, 15 pastors, recognised and paid by the state. It mentions one station (Oran) supported by the Evangelical Society of Geneva, and one independent church at Algiers. The papers of Algeria attest the material, intellectual, and moral superiority of those colonies in which the Protestant element prevails. A missionary has spread in a single province 1,350 Bibles among the Arabic and Mozabite Jews, and translated the Gospel of St. Matthew into modern Arabic.

WEST AFRICA.

The West African Church Mission.—Our readers will hear with concern that the latest intelligence from Lagos and Abbeokuta is such as to awaken the most serious anxiety as to the safety of the latter town. The King of Dahomey still cherishes the most bloodthirsty purposes towards it, and Commodore Wilmot's visit to Abomey was unsuccessful in inducing him to abandon his designs. While this slave-trading tyrant is preparing for the immediate invasion of the Yoruba country with an army no less formidable from its discipline than its numbers, the British Governor of Lagos has so strictly blockaded the river which communicates with Abbeokuta, that no munitions of war can reach the inhabitants, and even the missionaries are precluded from obtaining provisions and medicines. It becomes a serious question with the missionaries as to their duty under these circumstances of unusual trial, but they are most reluctant to abandon their converts and to forsake a town, which Lord Palmerston has called in an official despatch, 'a centre of Christian civilisation.' A long and anxious discussion on the whole subject took place yesterday, in the Church Missionary Committee, in which Lord Harrowby, Sir T. D. Acland, and several eminent naval officers took part, and it resulted in the preparation of an immediate appeal to Her Majesty's Government. But the Church of Christ is called to another appeal. Deep sympathy has been manifested in the recent perils of the Yoruba Mission. Those perils are not over, and we trust that all who love and care for the cause of the Gospel in Africa will be earnest in their prayers to the King of kings, to whom time and space are not, that in his great mercy He may cause this threatened calamity to overpass.—*Record.*

Population of Sierra Leone.—The census of Sierra Leone for the year 1860, gives the grand total of population at 41,624, the distribution of which is as follows—

Europeans	131
Liberated Africans	15,782
Colony-born	22,593
Native strangers	1,984
Kroomen	363
West-Indians	164
Nova Scotians	69
Maroons	22
Americans	50

Attention may be directed to the limited number of Europeans. Yet in that little fragment has been centred the leaven of improvement which has widely extended itself. Again, the increase of the colony-born is an important feature, already in excess of the liberated Africans. The element of native strangers marks the growing recognition, by the native tribes around, of Sierra Leone as a centre of commerce and civilisation.

The number of school-children is remarkable, from the large proportion it bears to the total of population. The governor, in his despatch of June 29, 1861, places the figures so high as 11,016.

The religious distribution is as follows—

Episcopalians	12,954
Wesleyans	11,575
African Methodists	3,605
Lady Huntingdon's connexion	2,146
Baptists	445
Presbyterians	6
Roman Catholics	60
Jews	9
Mohammedans	1,734
Pagans	3,351

Gambia.—A Wesleyan missionary writes from Bathurst:—'In the merey of God it is my pleasant duty to write you relative to the work of God in this circuit, as it has never been my lot to have to write since I have laboured here. The first beginning of this gracious work was on the 13th of July. The Scripture from which they were addressed was 'Enter ye in at the straight gate;' when some were led openly to decide for God, and come forward to join the Society. It was determined to commence on the following day a series of special prayer-meetings. This was announced, and several praying brethren of an adjoining circuit having stated their intention to come and help us, we all prepared, as with one heart, to seek in united intercession a special outpouring of the Holy Spirit. I spent

the whole of the day preceding this first special prayer-meeting at a distant part of the circuit, among the people; and, as the evening drew on, reached the Clumber chapel to conduct the meeting. My strongest faith and warmest anticipations were beginning to be realised, as the sun sank to rest, by the arrival of a very large congregation, coming from every part of the surrounding country. I opened the prayer-meeting by a brief statement of those scriptural grounds on which we rest our faith, when we seek, by united and earnest prayer, the Spirit to be poured out from on high. I then requested a preacher from the Peddie circuit to give a short account of the work which was going on in that part of the country. For the penitents, earnest prayer was offered. Before two hours had elapsed, God, in his great mercy, had spoken peace to many. It was an evening to be remembered. Fathers and mothers stood in the congregation, watching over and yearning for their sons and daughters, till they saw one after another rise and testify that He hath power on earth to forgive sins. At the close of the meeting there were still many seeking mercy with the utmost earnestness; and another prayer-meeting was announced for the following evening. A preaching service in another part of the circuit prevented me from being present. The report of the gracious work begun on the previous evening had spread far and wide, which brought some that had not attended before. Besides those that entered into the liberty of God's children on this evening, there were still forty or fifty seeking salvation. But as some of the older individuals sought mercy more quietly, and as we were fully engaged all the time with the younger ones, who needed most help, some of the more reserved, but really equally earnest seekers escaped our notice for a while. A small number found mercy about this date at another part of the circuit, seven or eight miles off.

'Thus the saving and reviving influence rolled on day after day, till a proverbially parched land bloomed with spiritual verdure, and those who for years had unconcernedly listened to the word of life, now bowed in deep penitence, and found it to be the power of God unto salvation.

'The new members gathered in the female class are nearly all the daughters of small farmers who live in their own locations in or near Clumber, have been reared in our schools, and have sat under our preaching from their infancy; and nearly all of them are the children of our older members. In other respects they are a most hopeful addition to our cause, could we even forget for the moment the mercy of their being thus early in life brought to God.

'A class of more than twenty young men was collected and placed under the leadership of one well qualified, both by his training and personal experience, to take the lead of these youths, most of whom were hardly twenty years old, and some considerably below that age. These, too, like the young women, are mostly the sons of our old members, who are thus raised—a rising up, not *instead* of, but with the fathers, the precious hope of the Church for years to come. I had long looked at these young men with deep concern and many prayers; for our old local preachers were rapidly dying off, and it seemed as though there would be none to fill their places and do their work. Now, graciously different is the prospect; several of these, thus hopefully "brought nigh," have talents for which the cause and Church of God have need, and which, I trust, will in due time be employed.

'The special services were regularly continued. Each evening the congregations were very large, though many of the attendants had to walk several miles and return the same evening. At each prayer-meeting some came forward to supplicate for mercy; and night after night the God of mercy unbound the heavy burden of some.

'The revival influence, whereby a large part of the population of this part of Lower Albany has been brought to God, has now continued over a period of two months. The special services to which it gave rise have also been continued, with regularity, though not with equal frequency.

'A small proportion of our hearers have not openly turned to God; but we believe there is not one in the principal congregations of the circuit that has not been deeply convinced of sin. For these incessant prayer is made by the Church. Among the trophies of grace now numbered among us, there are men who have been noted in the service of sin, whose whole nature is now renewed by the Holy Ghost, and they are walking in deep lowliness in the path of life; and strange does it seem to man to see these men now at length in their right mind.

'There has been a similar work among the natives, but not on so large a scale, and also at Bathurst, both among English and natives. At present our accession of members on trial is more than eighty. To God, and to God alone, be all the glory. We trust still to go on, not only sowing precious seed, but also bringing home into the bosom of the Church our sheaves with us.

SOUTH AFRICA.

Cape of Good Hope.—The Session of the Synod of the Dutch Church was rapidly drawing to a close; its members, while rejoicing in the prospect of a speedy return to their homes, were yet carefully deliberating as to the course to be taken with a minister accused of holding views inconsistent with the teaching of the Heidelberg Catechism, when all proceedings were abruptly terminated. This was accomplished by a decision of the Judges of the Supreme Court, who, in a case brought before them, have determined that the Synod has been illegally constituted since 1852, at which time representatives of congregations not included in the colony were first admitted. One result of this decision is the severance of the connection which had been believed to exist between the Church of the Cape and those of Natal, British Kaffraria, the Transvaal, and the Free State. The withdrawal of the ministers and elders of those churches took place as soon as the judgment of the Court was known, and was a most solemn and affecting scene. One difficulty was thus removed, but others remain, not so easily obviated. If the Synod has been an illegally constituted body since 1852, then the validity of all its enactments, either during the present, or in preceding sessions, for the last ten years, may be called in question. The members of the Synod, after spending some time in contemplating their position, and endeavouring to find a way of escape, were compelled to close the session, not, however, until arrangements had been made to bring the matter again before the Judges as a friendly suit.

The Basutos.—Mr. T. Jousse, a missionary in the service of the French Mission, being on the point of visiting France, has recently written the following letter to one of his friends in the south of France. As the particulars he gives concerning the field of his labours are calculated to interest our readers, we hasten to communicate them :—

'We should already have answered your letter of the 30th of May, if we had not desired to be previously in a position to give you some more positive information relative to our departure; and yet we are still in a state of great uncertainty.

'The drought has been frightful in all the South of Africa, if we except the Cape district, where there were abundant rains in the spring. Everywhere else in the colony the transport waggons are stopped for want of oxen. Even here, in the Lessonto, it is only a very short time since that we have had rain. To travel in such weather is therefore difficult, as the only means of transport to Port Elizabeth is a waggon drawn by oxen. Nevertheless, I still hope that the Lord will have pity on so many people who are suffering so grievously from this drought. If we hear that it has rained in the colony, we shall be able to quit our station towards the end of January, and to arrive in Europe (D.V.) towards the end of the month of April. M. Lautré has not yet arrived here; it seems that the steam-boat which ran between Cape Town and Port Elizabeth, and on which M. Lautré intended to embark, has been wrecked; all the passengers, among whom were several Dutch ministers of my acquaintance, were saved; but they had only just left the vessel when it sank into the abyss.

'A short time ago I began a Bible-class for the children who have been baptized, but do not make any profession of piety. This meeting takes place every Monday morning; all the children who attend know how to read. I have ventured to allow the prayer with which the lesson concludes to be made by young boys; and the manner in which they acquit themselves of this duty gives me cause to hope that they pray in private. Indeed, I have reason to believe that a considerablo number of our young pupils love the Saviour, and pray to Him.

'The Roman Catholics have established a station at Thaba-Boussion. So far their labours do not seem to promise much success; and I hope that they will do here what they did among the Zulus, abandon the field of labour in despair.

Dr. Callaway's Mission Station in Natal.

We are all accustomed to hear strong and sweeping assertions as to the worthlessness of all missionary exertions among our natives. There are some, indeed, who would not hesitate to express their belief that the teaching of missionaries was actually productive of more evil than good to those brought under its influence. Such opinions are not peculiar to Natal. We may often hear similar sweeping assertions made in regard to missionary labours in India by those whose acquaintanco with that vast empire, however slight and superficial, qualifies them to sit in judgement and deliver *ex cathedra* opinions on all Indian affairs and institutions. Yet we do not find that the leading men of India or South Africa join in this vulgar cry of denunciation. The thoughtful men—the men of action, the men who 'leave footprints on the sands of time,' the Lawrances, the Havelocks, the Sir George Greys,—such men as these do not set such small store upon missionary labour and devotedness; Sir George Grey especially regards it as one main agent by which we may hope to civilise and elevate native barbarism.

If any one wishes to be convinced that such notions are not all mere theory and high-sounding talk, I would recommend him to pay a visit to Spring Vale, in the Trans-Umkomanzi district, the mission station of the Rev. Dr. Callaway. I returned a few days since from a visit to this flourishing station. I had once before been on the spot. This was about four years and a half ago, in company with Dr. Callaway, when ho went there to take possession of the farm and to plant his mission. At that time, all that was to be seen there were two Kafir huts and a rude Kafir kraal in the wilderness. If we had a photograph of these small beginnings, and another of the present extensive, cheerful settlement, we might significantly write under them—'Look on this picture and on that.' After traversing the steep rocky and tangled defiles of the valley of the Umkomanzi and its tributary valleys, and cantering over a few miles of pleasant upland downs, you come in sight, suddenly, of the groups of white buildings, the broad tracts of ploughed land, the little wooden belfry, and the cheerful green sloping down to the rocky stream, with perhaps a few European figures moving over it,—all this at the head of a little upland valley with mimosa-sprinkled slopes on the opposite side, and the rugged hills of the Umkomanzi valley seen on looking down the stream. It is a complete oasis in the wilderness of unreclaimed nature. This is your first thought; but when you quit it, you will be more impressed with the important fact that it is a moral oasis in the unreclaimed savagery that reigns far and wide around.

I will mention some of the most conspicuous of the visible and tangible results of Dr. Callaway's residence and labours here. First, there is a church, on the colonial plan of a central building, with verandah and lean-tos all round it. By a happy thought, the *hospice* (or hospital in the old sense of the word) forms part of the church-building, three large verandah-rooms being appropriated as guest-chambers—an arrangement specially desirable in a remote station like this, where houses of accommodation are unknown, and hospitality to strangers once more becoming, as in the olden time, a cardinal virtue. This building is about 54 feet long by 33 feet wide. Then there is a large workshop and cottage attached, solid stone-walled kraals, stable and outbuildings; the temporary wattle-and-daub house of the missionary, and a school-building adjacent. A large building, intended as a permanent residence for Dr. Callaway, is now being erected. Besides all this, there is a little hamlet of huts and cottages attached for tho natives to the mission. As regards *industrial* training, we see some forty or fifty acres all ploughed up and fenced in by the natives on the spot, and a large and well-arranged kitchen-garden with neat walks, the work of a Kafir gardener under the eye of Dr. Callaway, who is the presiding genius of the spot, and whose knowledge certainly ought to be encyclopædic, inasmuch as he seems to have to perform the duties of universal instructor and referee in things secular as well as sacred, besides his medical functions. Six ploughs

stand ready for use as soon as the rains begin to fall, and those will all be worked by native ploughmen. One Kafir lad is at work in the carpenter's shop, under the eye of the European carpenter; another may be found in his hut making shoes, veldschoens, &c.; another native is with Dr. Callaway, aiding him in perfecting his knowledge of the Kafir tongue; a number of children are clothed, fed, and taught; in the evening the men are collected in the school, and learn to read, to write, and to do sums.

The day begins at six o'clock in the morning, by the ringing of the church bell. At half-past seven there is morning prayer in the church; at eight, breakfast; at nine o'clock a Kafir service, wisely brief, is held, when the average daily attendance (though of course altogether voluntary) numbers about sixty, comprising most of the natives resident at or working upon the mission lands. This over, all return to their proper occupations. On Saturday, there is a general half-holiday to black and white. So the days and the weeks run their course. On Sundays, the natives are collected three times in the church. In the morning, the missionary addresses them in a familiar extempore discourse; in the afternoon, the instruction is catechetical, after the mode of the primitive Church; in the evening, the Gospel and Epistle of the day are explained, and those present are invited to ask questions. All these arrangements are dictated by a wise common-sense view of the objects to be attained, and the circumstances and antecedents of the hearers; and well would it be for our rustic and city congregations, here and in England, if the same wise common-sense were allowed to regulate their sermons and services, instead of conventional rules and the routine of usage. If so, there would not be so many hundred thousand sermons preached, to all appearance, without leaving a trace behind them; and thus comparable rather to the rains falling profitless upon the sea than to the genial showers refreshing the meadows and the gardens.

So much for the outward and visible results of four and a half years' missionary work at Spring Vale. Although these are not to be despised, yet it may be asked whether any less tangible but more important results have been achieved as regards the improvement of the habits and character, and generally the moral elevation of the people. We may reply unhesitatingly that much has been achieved in this way. It is impossible to see the people gathered together—a mixed crowd of converts and heathens—without being struck with the superior intelligence, the moral thoughtfulness, the manly self-respect, expressed in the countenances and demeanour of the converts, as compared with the untutored heathens. Nor is the difference less marked in the women, whose expression of gentleness, of modesty, of intelligence, contrasts as strongly with the unthinking ignorance and unreclaimed coarseness of their heathen sisters, as do their neat and clean dresses with the unwashed half-nakedness of the others, their woolly hair thickly matted and bedaubed with red clay, and their babies slung behind their backs. Of course, both men and women have faults enough, and too many (which of us has not?); but Dr. Callaway tries hard to root out those besetting sins of new converts—love of dress and self-conceit, which sometimes are so disagreeably obtrusive.

In conclusion, I give a few facts and figures to show the progress of the mission:—In March 1858, Dr. Callaway commenced his operations at Spring Vale, taking with him two families and four young men—in all, ten persons. In this month of October 1862, there are nine families of *baptized* persons, comprising nineteen adults and twenty-four children. The total number of residents under direct training, and most of whom have applied for baptism, is seventy-four. Besides this there are children clothed, fed, and taught in the school. Recently, Dr. Callaway has obtained the services of a paid schoolmaster, and he has further the valuable gratuitous aid of a young lady, who resides with his family, and devotes herself to this work.—*Natal Courier.*

AMERICA.

UNITED STATES.

It gives me great pleasure, in commencing this letter, to record, to the praise of our covenant-keeping God and Saviour, that the month of February, which has just passed away, was rendered memorable by a far greater number of revivals of religion than have been seen in any similar period since the deplorable civil war in which we are involved commenced. I cannot go into much detail on this subject, but I may state that from churches, here and there, in nearly all the Northern States, there come up the cheering news of the outpouring of God's Spirit. In a goodly number of the churches in the north-west and west, there are encouraging signs. But it is in Massachusetts and some of the other New England States that the most numerous instances of the effusion of the Holy Spirit are witnessed. In several of the churches in Boston and its vicinity a good work is manifest, and the hearts of Christians are encouraged. At Reading, not far from Boston, 'the religious interest continues quietly to spread and deepen.' In the central and western portions of the State (Massachusetts), there is a considerable number of places where the Lord is reviving His work; I may mention South Hadley, Southampton, and Deerfield. In the first-named town, the good work has reached a good degree of extension. A ministerial brother of that place writes: 'I am sure you will rejoice with me in that the Lord is visiting my congregation with a very precious work of grace. It developed after the Week of Prayer, which we observed. I find, however, that good impressions had long been deepening in the minds of those who have come out on the Lord's side. We have had few extra meetings, only such as have grown out of the existing state of feeling; such as enquiry meetings and meetings for converts. The work appears to be deep; it is very quiet—no outward excitement—but on the contrary, a greater stillness and solemnity. It is thus most manifestly shown to be the work of the Holy Spirit. About twenty-five are already indulging hope in a crucified Saviour, and others are still anxious.'

I am happy to say that the labours of Mr. Hammond, who has been ordained in this city, seem to be attended with a gracious blessing.

The last Thursday in February has been observed, for several years, as a *day of special prayer for colleges* and other *institutions of education.* I have reason to believe that the day has never been better observed than it was last week. As many of the highest judicatories of the various evangelical Churches in our country, at their last annual meetings, very earnestly enjoined this sacred duty on the Churches and people under their respective supervision, this fact conspired with the deep conviction of Christians and the solemn circumstances of the country, to give unusual importance to the services of that day. In the colleges, universities, theological seminaries, academies, male and female, there were special seasons for prayer and exhortation. I indulge strong hopes that a great blessing will follow the observance of the day.

This leads me to say that the attendance in the colleges of the Northern or United States this winter is far better than could have been expected in this time of war. This is certainly true of those which are at a remoter distance from the scenes of the war. The colleges in New England and New York are well sustained. Those of New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan, feel the effects of the war more sensibly, especially those in the Southern portions of those States; whilst those in the border States suffer still more.

We are not able to obtain very many details respecting the condition of the colleges in the Confederate States, but we learn enough to convince us that they are in a deplorable condition. Some of them have suspended their operations entirely; others have not half, nor even one-quarter of their usual or former number of students. And much of this is owing to the terrible rigour of the 'conscription,' which has been mercilessly enforced throughout all the South. The history of the world shows few instances of such desperate efforts as the government of President Davis is making to accomplish their purpose of breaking up this Union. No man is omitted, from eighteen years up to fifty. As to the theological seminaries in the South, they are well nigh extinct. The seminary (Old School), in Prince Edward County, Virginia, commenced last November with *two* students; that at Columbia, S. C., with *four.* I greatly doubt whether either has now anything like a dozen!

Much as we of the North have to mourn over on the ground of the religious condition of things, I think that there is reason to fear that the condition of the seceded States is far worse in this respect. Dr. Stiles and other excellent men are labouring to revive religion in the army and at certain important points, such as Richmond, Petersburg, Lynchburg, &c., and not in vain, I would fain hope; but it is the testimony of good men in the South, of all denominations, that the statistics of the Churches show a sorrowful falling off from former years. A member of the Lutheran Synod of Virginia states: 'But few persons have been admitted to the Churches by confirmation or certificate. The communion list is not so large as formerly. Missionary and educational operations are almost entirely suspended. No revivals have taken place during the year.' The Sunday schools are spoken of as in a languishing condition. The *Methodist*, one of our best religious journals, contains these remarks on the state of things in the South:—

'We have seen a few revival items, but they were exceptions; in general, the religious life in all the denominations appears to be stagnant. The missionary cause has never been as flourishing in the South as in the free States. There is not a single denomination in which the churches of the slave States have not remained far behind the free States in the zeal displayed for the furtherance of foreign and domestic missions. While the Methodist Episcopal Church has sustained flourishing missions in Germany, Scandinavia, Turkey, China, India, Africa, and Australasia, with many thousand members, the Southern Methodists have had a single foreign mission in China, whose success is so small that its membership has never been made known. The same was the case with the Baptists. The Missionary Union of the Northern Churches planted some of the most flourishing missions the Protestant world has ever had; and in Germany, Sweden, Russia, but especially in India, the numbers of their converts were counted by thousands. The Southern Baptists have only two missions, in China and in Western Africa, and neither of them has for years appeared to make any progress. The war cut off communication between the missionaries of the Southern Churches and their boards at home, and blasted the little harvest which some of them had begun to reap. As to the languor of the domestic missionary cause, we have the testimony of Dr. Leyburn, formerly editor of the Philadelphia *Presbyterian*, and after his return to the South elected Secretary of the Committee of Domestic Missions of the Southern Presbyterian Church. "But a very small proportion of the Churches," he says, "have as yet in any way cooperated with the Committee. From the bounds of entire synods almost nothing has been received. From some of our largest, most wealthy, and liberal city churches, not a dollar has come into the treasury. Should this state continue, it is impossible that the work for which the General Assembly organised the committee can be prosecuted, and the committee, of course, must become a nullity."'

Let me mention, as a significant sign of these times, the interesting fact that the appraisers of the slave-property of the late Charles Carroll, one of the largest slave-owners in Maryland, have made their returns to the Orphan's Court, assessing the value of one hundred and thirty slaves at an average of only five dollars each. This, they say, was the highest rate they could name, after consulting with numerous slave-owners and dealers. One slave dealer told the appraisers he would not give five hundred dollars for the whole lot. This is considered a striking illustration of the depreciation of slave property by reason of the war, and will have a powerful influence in this state.

The will of Mr. Carroll, who was a grandson of Charles Carroll, of Carrollton, has the following expression on the general subject of slavery:—

'I have always regarded slavery as a great evil, producing injury and loss in grain-growing states, to the whites principally—an evil for which we are not responsible who now hold slaves, considering that God

in His wisdom, placed them here or permitted them to be introduced. My experience and full convictions are, that as long as we have that class of labour among us, they are as a mass better cared for and happier than if they were free and providing for themselves. I therefore give all my slaves to all my children, with these positive injunctions: that none of them shall be sold but among themselves, except for those crimes for which they would be purchased by the laws of the State, and for gross insubordination. I also direct that they shall continue to have the advantages of the religious instruction they now receive, and that their morals and habits be watched over like those of children. It may be hereafter found advisable to move them to the South to cultivate cotton, where the climate is more congenial to their health, while it removes them from the pernicious influences of the low whites who now corrupt them. In this way they can be made profitable, and eventually a fund provided to establish them at some future day in Africa or the West Indies. It is my wish that my children shall not transmit them to any of my grandchildren.'

It will be noted that Mr. Carroll, who was a very sensible man, had great confidence in the colonisation-scheme. Every year is confirming the wisdom of such views. Whatever may be done in giving the African race liberty and a home among us, it will never be such a liberty and such a home as they will one day find in Africa. I seriously doubt whether the prejudices of the Anglo-Saxons, or Anglo-Americans, against the negro-races will ever be so far overcome as to put the latter on that degree of social, and even political equality, which is necessary to the formation of a happy body-politic. No one can deplore this more than I do, or deem it more unreasonable, or resist it more earnestly and habitually in his intercourse with both races, than I have done. Still the fact stares us in the face. Of all the white people in these States the most violent in their prejudices are the lower classes of the democratic party; and of all these, the most violent in their hostility to the 'negro' are the Irish, Germans, and other foreigners. The prejudice referred to is not confined to the native-born Americans; indeed, these have less of it than any other classes of our population. It is among the truly godly people, among the Sunday-school teachers, the visitors of the poor and the needy, that we must look for the real friends of the poor negro among us.

On the subject of Colonisation let me give you an extract from the Message which President Benson, on his return from his visit to Europe, laid before the Congress of Liberia, on the 5th of December. His visit had been attended by most beneficial results, of which he speaks thus:—

'The authorities of the several countries which I had the honour and pleasure of visiting, have placed Liberia under many courteous, respectful, and friendly obligations, by reason of the attentions and high considerations accorded to the representative of this republic during his visit, and for the most unfeigned interest they have manifested for the general success and prosperity of Liberia.

'With several of those powers, treaties have been negotiated which will be presented to the senate for ratification.

'After the lapse of a few months in England, seeing the improbability of extending my visit to the United States, I addressed a despatch to that government in July, proposing the negotiation of a treaty between the two governments—which resulted in the conclusion of a treaty, duly signed in London, on the 21st October, by the Hon. C. F. Adams, United States Minister to the Court of St. James, and myself. I need say no more at present, than that I regard the treaty as being very fair and satisfactory.

'Notwithstanding the long dry season of the year, succeeded by heavy and incessant rain, which destroyed acres of cotton, the agricultural progress is of an encouraging character, admitting of a fair comparison with that of last year. The sugar-cane crops increased on the St. Paul's River, and in the leeward counties. It affords me much pleasure to be able to say that the people of Liberia are paying more attention than ever to the cultivation of the soil, and to the rich products which so readily find a market in foreign countries.

'Respecting the destination of the vast majority of coloured persons in the United States, I have not a doubt that there will be a great and voluntary immigration of them to Liberia, and Liberia will accept none other than those who come voluntarily. The truth that Africa will for a long time prove the only place to which they can move to find a satisfactory home, will increasingly force itself upon both coloured and white, until it shall become irresistible.'

I do not think that we are in anything like as much danger from the spread of infidelity in any of our *Churches*, as you are in England. Such a book as Dr. Colenso's, on the Pentateuch, is not likely to have much influence on the ministry or membership of the Episcopal Church, or any other branch of the Church of Christ with us. It has been republished, but it is considered a very shallow production, and will be effectually answered, as with you. With the exception of the Unitarians, and those inclined to Unitarian opinions, and perhaps the Universalists, I cannot think of any *body* professing to be Christians that is likely to be much influenced by the work of the Bishop of Natal. Why is such a man allowed to be a Bishop of the Church of England, which has had such an army of noble defenders of the truth, and whose Thirty-nine Articles are so sound? This is matter of the purest astonishment in this far-off and benighted country.

I do not think that infidelity is making more progress among us than might be expected in times of civil war. I foresee, however, that when this war comes to an end, as one day it must, there will be great disappointment on one side or the other—if not on both—and that the 'righteous' will have need of strong faith to acquiesce in the decisions of the Almighty. Already we see some men going so far as to avow their disposition to impeach the Divine justice, if this war does not terminate as they think it ought. Our extreme abolitionists and radicals—not to be confounded with the enlightened and large body of anti-slavery men of all religious persuasions—frequently give us a specimen of their theological views. It is but a short time since the following precious *morceau* appeared very conspicuously in the *Liberator*, in a letter from a friend, highly commending that paper:—

'I am one of those who would rather trust to the combined efforts of spirits in the body, than to those

out of the body. I cannot, by any process of reasoning, arrive at the same conclusion that some others have—that spirits out of the body exert a very powerful influence on those in the body. If Jesus Christ, his apostles, and all the good and true since their day, could not prevent the establishment of slavery in America, with all its attendant horrors, I feel quite sure they exert but little influence in this sublunary sphere.'

Mr. Garrison's correspondent no doubt considers himself quite a philosopher, and a Christian.

There is in this city of New York a committee, consisting of a few Christian gentlemen, whose object is to promote the observance of the Lord's Day, as a most important part of the Christian system. I have more than once alluded to its energetic and multiform labours through the pulpit and the press. One of the most recent demonstrations of this committee was to send their corresponding secretary and general agent to Washington city, where he recently preached an able discourse on the nature, duties, and obligation of the Christian Sabbath, in the First Presbyterian Church, of which the Rev. Dr. Gurley is pastor. It was the morning service, and was attended by President Lincoln, several of the heads of departments, and a large number of the members of Congress and distinguished strangers. In the evening there was a second service in the same church, less formal, but quite as interesting. At this meeting General Casey, a veteran officer of the army, Admiral Foote, of the navy, and other good men of influence in Church and State, gave a very decided testimony to the happy influence of the Christian Sabbath, properly observed, upon both branches—indeed all branches—of the public service, as well as upon all the interests and relations of individual, social, and national life.

In a very recent letter, I gave you an account of a great meeting, held in Philadelphia (Jan. 29), in behalf of 'the Christian Commission.' On the second Sabbath night of February, a far larger one was held in New York, in the Academy of Music. It was the largest meeting I have ever seen in America; not far from 6,000 people were present. General Scott presided, and admirable addresses were delivered by the Rev. Drs. Tyng and Gause, Rev. Messrs. Reed and Duryea, Col. M'Kean, General Burnside, George H. Stuart, Esq., and William E. Dodge. I have never seen such a delightful blending of patriotism and Christianity on any other public occasion in my life.

The Sabbath night following, a similar meeting was held in Boston; and last Sabbath night another was held at Washington city, in the Hall of the Representatives. Secretary Chase presided, and most eloquent addresses were delivered by George H. Stuart, Esq.; Hon. Mr. Maynard, of the House; ex-Governor Pollock, of Pennsylvania; Rev. Dr. Taylor, of the American Bible Society; General Howard, of the U.S. army; Admiral Foote; Jos. Patterson, of Philadelphia; and the Rev. Mr. Duryea (one of the most eloquent young ministers of this country), of New York. These great and good meetings do good in many ways: they stimulate those who have means to give liberally for the relief of the wants, material and spiritual—especially the latter—of the soldiers and seamen.

I may remark, in regard to our seamen, that their religious interests have not been looked after as they should have been. There is great want of chaplains in our vessels of war, owing to some marine restrictions of the government in regard to the size and number of the crew of the vessels that are allowed to have chaplains. This subject must be looked after, and I trust will be.

I will add, in regard to the great meeting in the capitol at Washington, on Sabbath evening, February 22, that Secretary Chase, in opening the meeting, as presiding officer, read the following letter from President Lincoln, which certainly does credit to his heart:—

'Executive Mansion, *Feb.* 22, 1863.

'Rev. Alexander Reed—My dear Sir: Your note by which you, as General Superintendent of the United States Christian Commission, invite me to preside at a meeting to be held this day, at the Hall of the House of Representatives in this city, is received.

'While, for reasons which I deem sufficient, I must decline to preside, I cannot withhold my approval of the meeting, and its worthy objects. Whatever shall be, sincerely and in God's name, devised for the good of the soldiers and seamen in their hard spheres of duty, can scarcely fail to be blessed. And whatever shall tend to turn our thoughts from the unreasoning and uncharitable passions, prejudices, and jealousies, incident to a great national trouble, such as ours, and to fix them upon the vast and long-enduring consequences, for weal or for woe, which are to result from the struggle, and especially to strengthen our reliance upon the Supreme Being for the final triumph of the right, cannot but be well for us all.

'The birth-day of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of this life and of that to come, is most propitious for the meeting proposed.

'Your most obedient servant,

'A. Lincoln.'

Although we are 'in the midst of a dreadful war, that makes such enormous demands for men and money, it is astonishing to see the great material prosperity of the United or Federal States. One can scarcely realise that we are at war with any body, much less with the people of the one-third part of our country. The amount of business done in this city of New York and other Northern cities is astonishing. As an indication of the general prosperity that prevails, I may refer to the savings banks, which were never in a better state than at present. Take, for instance, those of Lowell (Massachusetts), a manufacturing city, where we might suppose the 'operatives' would feel dreadfully the 'hard times,' if such times existed, from the want of an adequate supply of cotton for the many mills of the place. The deposits in the savings banks of that place were many thousands of dollars more last year than in any previous one. In New York, the largest bank for savings received during the month of January much more than for the corresponding month for a long period. For this remarkable prosperity of our country, during this fearful struggle, we cannot be too thankful.

Such is the geographical position of the City of New York, that its population must of necessity constantly move upward from the lower end of the comparatively

narrow peninsula on which it stands, as business demands the old or most southern end of it, which is contiguous to the bay and the shipping. It results from this perpetual removal of the people that many places of worship must be sold. Some of these edifices, sacred and dear to our oldest Christian inhabitants, are now appropriated to shockingly profane uses. Lately, two venerable down-town churches were sold, one in Duane Street, and another near by in Franklin Street. The latter is the French marble Protestant church, which in its day was regarded as a model of splendid Grecian architecture. Recently a Dutch church in Houston Street has been sold, and it is now being transformed into an iron foundry. In the lower wards of the city, any number of old places of worship may be seen, desecrated by every species of business or frivolity. One is a spacious billiard room, with drinking apartments added. Another is a stable, and a third a storage house, while others are put to just such purposes as the cupidity of the owners suggest, or their taste fancies. A spacious building in Varick Street, once used as a parish school for St. John's Chapel, and probably owned by Trinity Church, is now a large drinking house, if not put to gambling and similar purposes.

All this is distressing enough, but there is no remedy, so far as I can see.

The American Bible Society pursues its beneficent course with great steadiness and success. Its issues this year will far exceed those of any previous one. A large number of Bibles, and especially of New Testaments, go to the army and navy. Many thousands are sent into the border States of the South, and no effort is left unattempted to send them into the 'Confederate States,' through New Orleans, Nashville, Norfolk, and such other points in those States as are in our possession. A gentleman has lately sent to the Society the sum of $1,000, expressly to send Bibles down into the 'Seceded States.' The Society will sacredly appropriate to this object all sums which are sent to it for this purpose. A few weeks ago the Rev. Dr. Hoge, of Richmond, Virginia, sailed to England, carrying (so it was reported) the sum of $4,000 wherewith to buy Bibles for the Southern States. It is now reported in our papers that the British and Foreign Bible Society has made a loan of $15,000 (£3,000) to a 'Confederate Bible Society,' to be repaid, without interest, when 'Confederate notes' are *at par* in London. Last year it generously offered to make a donation of $10,000 to the American Bible Society. The offer was declined, solely because it was not needed. I am glad, for one, that our Southern brethren, though now our political enemies, can obtain Bibles and other religious books from England; in this time of exasperation they will prefer to do so as far as the blockade of their ports will permit.

New York, or rather our twin-city, Brooklyn, has lately lost an excellent minister of Jesus Christ, the Rev. Dr. Cutler, of the Protestant Episcopal Church. Dr. Cutler had reached his 65th year. He had laboured long and most successfully in the Church of St. Anne, where the Rev. Dr. M'Ilvaine, now and for many years Bishop of Ohio, had preceded him as rector. Dr. Cutler was eminently an evangelical minister, and took great delight in cooperating with good men of all religious denominations in every right undertaking. For ten years he was a member of the publishing committee of the American Tract Society, having succeeded Drs. Stone and Milnor in that post. His funeral was attended by a great concourse of people.

At the same time our neighbouring city of Philadelphia lost the Rev. Dr. M'Dowell, of the Presbyterian Church. Dr. M'Dowell had reached the age of 83. He was one of the most laborious and useful preachers our country has ever had. He was first settled as pastor of a Presbyterian Church in Elizabeth Town, in New Jersey (where he was succeeded by the late Dr. Nicholas Murray, known to many on the other side of the Atlantic), twenty-eight years. During that period the Saviour vouchsafed to that church six distinct and very gracious revivals of religion, which added each from 40 up to 180 persons to its communion. From 1833 to 1845, Dr. M'Dowell was pastor of the Central Church in Philadelphia, which he built up. There, too, his labours were much blest. The last eighteen years of his life were devoted to the founding and building up of a large flourishing church in Spring Garden, a part of Philadelphia. In all, he preached Christ almost sixty years, and with a good degree of vigour until within the last two or three. He was for a long time very prominent in the general assembly of his church, and as a director and trustee of the College and Seminary at Princeton, New Jersey.

The American Missionary Association had, during the year which ended the 1st of last September, seven missions in the foreign field. 1. The Mendi Mission in Africa, near Sierra Leone, with four missionaries and several assistants. 2. The Jamaica Mission, in the island of Jamaica, with five ordained missionaries, and eighteen assistants, male and female. 3. Mission to Ojibue and Ottawa Indians with one ordained missionary and his wife. 4. Canada Mission, in Canada West, with two ordained ministers and one helper. 5. Sandwich Islands Mission, with one ordained minister, and eleven assistants, eight of whom are native converts. 6. The Marquesas Mission, in the Marquesas Island, with one missionary (a Hawaiian) and his wife. 7. Siam Mission, with one ordained missionary and his wife.

In the home field the Society had no less than forty ordained missionaries, two colporteurs, and fifteen teachers. The number of its churches in this field was fifty-one; additions to last year, by a profession of faith, ninety-four; whole number of church-members, 1,896; number of hopeful conversions, 138; pupils in Sabbath schools and Bible classes, 2,573; contributions to objects not local, $22,416. The members of the churches are generally pledged to the principle of total abstinence from intoxicating drinks.

The receipts of the Society the last fiscal year (including $4,000 of borrowed money) were $51,462·52; its expenditures were $51,215·95, leaving a balance in hand of $246·57.

In the foreign field, the Society's mission in Jamaica has been much blessed. The attendance at its places of public worship average 1,080, the members of its churches 546, and the pupils in the Sabbath schools about 500.

In the home field, the Society's missions among the 'freed-men' at Washington City, Fortress Monroe, Newport Mews, Norfolk, Port Royal, &c., have been much blessed.

Opinions are much divided still in regard to the President's proclamation of emancipation, made on New Year's day. Some think that it was unnecessary, that the Confiscation Act of Congress, enforced by our armies wherever they go, was sufficient, that the proclamation was unconstitutional, &c. These views and others are ably set forth in an article in the *Danville Review* from the pen of the Rev. Dr. Robert J. Breckinridge, whose abhorrence of slavery and of the rebellion no one doubts. On the other, the expediency and constitutionality of that act of the President are ably vindicated by the Rev. Dr. Hodge in an article in the *Princeton Review* for January. It seems to me, that too much has been expected on the one hand, and too little on the other, from this celebrated proclamation; but the reasons for my opinion I cannot give now.

As I bring this letter to a conclusion, Congress (the 37th) is bringing its labours to a close. It has passed some stringent laws, and I think in the main wise ones, in reference to the war, and the means, in men and money, for carrying it on with vigour. The North is in no mood for listening to the proposition of 'mediation,' which the Emperor of France has lately made. Nor is there any disposition to relax its efforts to prepare to meet domestic enemies and foreign ones too, if that should be necessary—which may God in his mercy avert! The 'oppositionists' of the war among us have gone too far; a reaction is taking place. There have been no great battles since my last—the weather has prevented. What is to be the result of this war is known only to God. We must trust in Him, prayerfully watch the current of events, *and stand at the post of duty.*

New York, *March* 2, 1863.

CANADA.

The character and labours of the late Bishop (Mountain) of Quebec, whose death has recently been lamented through all Canada, are thus referred to in the columns of a Quebec journal:—

'Should the Bishop's life ever be written, it will contain many a chapter of strange incident and adventure. While Archdeacon of Quebec, in the course of his visitations, he traversed the forests of Restigouche and St. Lawrence on foot, a distance of 100 miles or more, accompanied only by Indians. His recent visits to that part of his vast diocese must have taxed his decaying powers to the utmost. Little was there of worldly display in the country wagon which bore the bishop and his chaplain over many hundred miles of rugged and thinly-peopled country, while a charrette with the luggage toiled on behind. Sometimes a boat was the convenient substitute, and many a day has the good bishop passed gliding along the shores of the Baie des Chaleurs, Percé or Gaspé, and pausing wherever a group of fishermen's cottages gave promise of an audience for public worship, or of candidates ready for confirmation. But the point of his diocese the most distant and difficult of approach, was the Magdalen Islands, which lie 150 miles from the coast of Canada. To him belongs the credit of having first discovered the existence of a considerable Protestant population in these islands, who had never seen there any minister of their own faith, and whom he succeeded in building up into a united and flourishing congregation of the Church of England. To these islands the communication, even in summer, is rare and uncertain; and often a rude fishing vessel was the only means of transit, the narrow cabin of which was seldom proof against showers and spray, and where the berth was sadly too short for that tall form which lay there uncomplainingly in all the miseries of inevitable sea-sickness. Sometimes, too, the landing was effected at night, on a sandy beach, miles away from a house, and hours would elapse before assistance could be procured. Rude indeed was the state of society in those islands. The churches built of drift-wood—unfinished (as they were wont to say) because Providence had sent them no wrecks that year. Oftentimes the service was held in some rude hut, by the light of a candle inserted in the neck of a broken bottle, or by the solitary lamp of the household, while the refreshment provided consisted of little but tea and salt fish, and the luxuries of soap and towels were unknown. Only last year he visited Labrador, and was detained for a considerable time in a lighthouse, waiting for a steamer by which to return. Such were some of the works in which the bishop's years were passed.'

A religious movement of interest has been going on in the city of Montreal. A gentleman writing from the spot to a Canadian journal, thus describes its character and results:—'It may be interesting to your readers to receive some intelligence about the work of God in this city, during the past two or three months. The churches here have, I may say, been long praying for an outpouring of the Spirit of God, and the ministers have been generally willing to encourage any means that might promise to be effectual for awakening the minds of the people. For two or three years we have had union prayer meetings more or less, some of which have been very refreshing and edifying, but at no time till now did we see any marked evidence of the presence and power of the Spirit of God. The Rev. J. B. Bonar, having been in New York, met Mr. Hammond before he went to Hamilton, and invited him to visit this city when his engagements permitted; in this invitation many of our ministers united. Mr. H. accordingly came here after he had spent some time in Canada West. For the first few days he had two services, one in the afternoon for children and another in the evening for adults, in the American Presbyterian Church. These meetings deepened in interest every day. They were conducted in a lively and simple manner. The addresses were brief and pointed. Many prayers were offered and hymns sung. Consciences began to awaken. The children were first deeply affected. Many with tears mourned for sin and sought for Jesus. After an hour and a half spent in religious exercises, an equal portion was spent in personal conference and prayer with enquiries. Many were constrained openly to avow concern for their souls, and to ask what they must do to be saved. Ministers and experienced Christians prayed much with the anxious, and pointed them to Christ Jesus as the only way of peace. Many, both young and old, found peace in believing at these meetings. Their eyes were opened, and they saw Jesus to be their Saviour. Many too who had become cold in their affections for Christ were quickened to new love, to a renewal of their espousals to him. The evening meetings were finally removed to the large Wesleyan

Church in Great St. James Street, and the spacious building was filled to overflowing. The feeling manifested was deep and intense. Anxiety was depicted on many a downcast countenance, and joy shone sweetly on others. The numbers of both the awakened and the rejoicing increased daily. I do not like to state exact numbers, having an aversion to numbering the people, but may safely say that those who were brought to place an implicit trust in Christ might be reckoned by hundreds.

'The ministers who took part in these meetings were daily much engaged in meeting privately with enquirers. Young and old, but chiefly the former, came to them in numbers, anxious about their souls; and God, by His Spirit, blessed the counsels and prayers of his servants to their comfortable conversion to Christ. Almost all the churches of the city have been quickened and refreshed at this time, but more especially those whose ministers took a personal interest in the work.

'The meetings were not conducted in the same way as revival meetings are sometimes conducted. There was no extravagance of any kind, no noise or shouting, all was quiet and decorous, but solemn and earnest. Those who were under concern for their soul were asked to stand up while that beautiful and plaintive hymn, "Come to Jesus," was being sung. To this some might take exception, but it was found in the working to be most salutary, It called for decision,—it broke down in many cases the remains of unwillingness to confess before men a desire for Christ. This means, unusual as it is in our Presbyterian churches, was yet greatly blessed for the thorough awakening of conscience. In Mr. Hammond's preaching there was no attempt at eloquence or fine speaking: all that he said was plain, pointed, direct, earnest. He dwelt exclusively on the old themes of the sinner lost, and Christ by faith the sinner's Saviour. His prayers were always simple, special, and brief, they were truly wrestlings with God. He was remarkably free from general and wordy formulas, into which public praying so frequently degenerates. He did not preach to God as many do, but he prayed. The hymns that were sung were such as are precious to the church for the sweet savour of Christ which they breathe, and they were very effective both in touching the conscience and in bringing peace to the soul. The testimony of many of the converts is that the hymns led them sweetly to Christ,—"I need thee, precious Jesus,"—"Happy day"—"Jesus paid it all,"—"Rock of ages,"—"There is a fountain filled with blood," and others, were the "new songs" in which those who had experienced the marvellous grace of Christ delighted to express their penitence, gratitude, affection, and joy.

'It is now about two months since this work began, and, so far, it has borne fruit that gives every promise of permanency. As might be expected, some have been merely momentarily affected, and have fallen back into their former state of indifference; but these are so far few, and are among those who have not used the private means of counsel, praying and reading the Word of God, which are so necessary to the permanency and growth of gracious affections. It may be truly said that only those who have gone to the Word of God for light and comfort, and who have continued in prayer, have found permanent peace.

'As the result of this revival, many members have been added to the Church of Christ. The most hopeful cases of awakening have been those who have been most carefully trained in church and home in the Christian faith. They possessed knowledge, and, God giving them grace, they desired to commemorate Christ's dying love, and the churches found comfort in admitting them. The prayer-meetings in our several churches have also been multiplied, and they continue to be attended by a largely increased number of devout and attentive hearers. The services have also been better attended than before, and both ministers and people have been stirred up to greater earnestness and faithfulness in the service of God. The Spirit is manifestly with us in a special way: God is blessing us. The influence of what is being done here is extending to the country around. Our prayers have been graciously answered.'

It is our painful duty (says the *Kingston Daily News*) to announce the death of the oldest clergyman in our city, and one of our best known and most highly-respected citizens. After a long and trying illness, the Rev. John Machar, D.D., Minister of St. Andrew's Church, died on Saturday morning at the age of sixty-five years. Dr. Machar was born at Brechin, Scotland—the native town of the well-known Dr. Guthrie, of Edinburgh, who was placed for awhile under his care when attending the university. He studied at King's College, Aberdeen, where he took his degree of M.A., and afterwards at the University of Edinburgh, where at that time Dr. Thomas Brown held the chair of Moral Philosophy. When Dr. Machar came to this country in 1828, there was only one minister of the Church of Scotland residing in Kingston; and his arrival, therefore, was hailed with joy and thankfulness, not only by those whose spiritual oversight was more immediately committed to him, but also by their coreligionists throughout the province.

Dr. Machar's attainments, both in sacred and secular learning, were exact and varied. He was familiar with English literature, and could read with ease Hebrew, Greek, Latin, and one or two modern languages. He taught the Hebrew classes at Queen's College during several sessions, and was always selected by the synod at its annual meeting to examine the candidates for license in the Oriental tongues. His facility in speaking Latin often did him good service both on the continent and in Kingston, when he happened to meet with foreigners in whose vernacular he could not converse freely. He was always a close student, and had one of the largest private libraries to be found in the province.

NOVA SCOTIA.

A correspondent of 'The Home and Foreign Record of the Church of Scotland,' notes the recent growth of that Church in Nova Scotia.

Only eleven and a half years ago, as the result of the late 'Disruption,' there were only four ministers of our Church in these colonies, and, of course, no presbytery and no synod. Now there are sixteen ministers three presbyteries, and a synod.

Ten years ago there were ten ministers. During the last ten years the number of ministers varied from ten to sixteen; now they are sixteen, one of these having retired from active service, and another has intimated his intention to do so whenever a suitable successor takes his place.

During the last ten years eighteen churches have been erected. These, with one or two exceptions, are finished, and are handsome buildings. Twelve are seated for from 650 to 1,200; the rest varying from 450 to 600. All, excepting two or three, are almost entirely free of debt. Also old churches have been repaired at considerable expense.

During the last eight years nine manses were erected. These are commodious and comfortable; all finished but one. These manses, save one or two, have glebes attached. All this property, with the exception of two or three old churches, is needed to the Church of Scotland.

For some years most of our congregations received some aid from the Colonial Committee, to enable them to support their respective ministers. Now only one in active service receives aid from the Church at home. The wealthier, or rather the larger, congregations have been contributing for some years to aid the weaker congregations, in order to relieve the Committee. And yet the maximum salary, save in one instance, does not exceed 160*l.*, with manse and glebe. So anxious have ministers and people been to relieve the Committee that they have endeavoured to aid weaker congregations rather than to increase the salary of individual ministers.

MEXICO.

It is now more than a year and a half ago since a French army invaded Mexico. When and how will this deplorable and unhappy expedition terminate? But this is not the place to pronounce a judgement upon it. We have only to consider it in one point of view—what has been done, and what is doing, for the spiritual interests of the soldiers who have been sent to brave the hazards of war, and the vicissitudes of a distant and unhealthy climate?

As the greater part of the army is composed of Roman Catholic soldiers, the clergy of this communion have naturally sent chaplains with them. But the Protestant soldiers, though but poorly supplied in this respect, have, nevertheless, not been neglected. The Minister of War acceded at once, and with a good grace which does him honour, to all legitimate demands. As in the former expeditions to the Crimea, Italy, China, and Cochin-China, he opened the ranks of the army to our Protestant chaplains, and gave the necessary orders that every desirable and possible facility should be granted them for the fulfilment of their mission. On the other hand, the Protestant churches represented on this occasion, as formerly, by the *mixed commission for Christian Protestant chaplains*, appointed in 1854, at the time of the war in the East, have done everything in their power. Unhappily they have only been able to send one chaplain to Mexico. There are but few pastors of whom they can dispose, and the small number of soldiers who set out in the first instance did not seem to require more. The pastor chosen was Mr. Edouard Schmidt, of Nancy (Meurthe). He set out in December 1861, under the auspices of the *mixed commission* above mentioned. They have just given the French Protestant public a general and summary account of the activity and labours of their agent. Our readers will doubtless be glad to receive some details on the subject.

'Our chaplain,' says the Secretary of the Commission, 'has continued, during the last months of last year, to supply us with information as to his labours. We follow him with interest, and pray that God may continue to grant him His aid and fatherly protection. It is for us matter of great thankfulness that, notwithstanding the activity he displays, and the fatigues he undergoes, Pastor E. Schmidt has hitherto been kept in good health. The sick have been his first care; but whenever he was able, he has not neglected the celebration of worship for such as are in health. Thus, during his stay at Orizaba, besides the service for the sick in the hospital itself, he had one at about ten minutes' walk from the town, in a large factory where the convalescents were received. From thence he went to the hospitals and receptacles for the wounded, stationed along the route between Orizaba and Vera Cruz, with the permission and approbation of the chief of the staff. It was difficult for him to give much time to each of the intermediate posts, Cordova, Chiquito, Paso Muchot la Solelad. To Vera Cruz he devoted the longest time in this excursion. He remained there about six weeks, and then returned by the places where garrisons and hospitals were to be found in the direction of Orizaba.

'For visits of this kind a single chaplain cannot suffice, and consequently our brother ardently longs for the arrival of a colleague who will assist him in accomplishing what it is evident he cannot do alone.

'It is interesting to follow him in his visits to the sick-bed, where our soldiers always welcome him with joy, and gratefully receive his instructions, and the books with which he is able to supply them, and now and then some article which will contribute to their bodily comfort.

While writing the above lines, we heard the unexpected news of the sudden return of Pastor Schmidt to France. The leave of absence granted him by the consistory of Nancy for the accomplishment of his temporary mission, had, we are told, long ago expired. M. Schmidt availed himself of circumstances of which he has rendered an account to the Minister of War, but concerning which nothing of a positive nature has yet transpired to the public, to ask for leave to return to France; and at the end of February he resumed his pastoral duties, after an absence of eleven months. The *Mixed Commission*, who are doubtless informed of the reasons which prompted this sudden return, will probably communicate them without delay to the churches of France. Under any circumstances this return is to be regretted, as it deprives the Protestant soldiers of the Mexican Expedition of the only religious aid of which they could avail themselves.

South of France, *March*, 1862.

JAMAICA.

In attempting to give you some account of the effects of the revival which was graciously bestowed upon the churches of Jamaica in 1860, I desire to confine myself, as much as possible, to facts which have come under my own observation, and thus to guard myself from conveying erroneous impressions.

I need say little of the suddenness with which the revival came upon us, nor of the mighty agitation with which it affected the minds of the great body of the

inhabitants, nor of the thousands of bodily prostrations with which it was accompanied, as all these circumstances are well known. No inconsiderable portion of the island was, for a time, shaken as if by some mighty convulsion of nature, and our lifeless and sleepy congregations were so awakened, that the people could not be satisfied but by religious meetings, by day and by night, at which prayers of intense fervour were often poured out from lips formerly sealed; and enraptured praises ascended from multitudes who previously appeared scarcely to understand the nature of spiritual worship.

Immediately previous to the revival, 300 persons were enrolled as members of my church, and the number of candidates for membership only 6 or 7. The average number of candidates during the four previous years was 8. No sooner did the revival take place, than our candidates increased to 160; and by the end of 1861, our membership had risen to 542. Formerly, few unmarried persons, male or female, were upon the roll. From the general state of morals they were afraid to join, lest they should soon be expelled; and we were no less afraid to encourage them to come forward. A considerable proportion of our new membership consists of young unmarried men and women, and very few have fallen from their profession, and many of our most active and hopeful members now belong to this class. Our candidates now range about 50, and the membership is 560. During the violent agitation which existed in the minds of the people at the revival, the greater part of those who were living in concubinage, even among the recently-imported Africans, became married; and since that time we have heard of very few, in this district, that have resumed their old filthy manner of living, so that society here is greatly purified of those who corrupted it. The people were generally living under the uncontrolled influence of all their evil passions before this mighty movement took place, and loud and violent quarrels were constantly occurring. Since that time, noisy quarrelling has in great part ceased, and we live in peace and quietude. This is an unspeakable blessing. The young people are now much more disposed to attend religious meetings than formerly, and a class of 40 or 50 can easily be collected every afternoon. In consequence of this, they are rapidly advancing in scripture knowledge and in general intelligence. In this respect the change is quite remarkable. Before the revival, there was scarcely one individual, among the black population, with whom I could enter into spiritual conversation, and I found it to be most difficult to make them understand anything regarding either the existence or power of the Spirit. Now, almost all above the age of childhood appear to be alive to the need of obtaining its life-giving influences, and I believe that not a few are daily praying that it may take up its abode in their hearts. There are now many, both men and women, with whom I can freely converse on spiritual subjects. Though the excitement has in great part disappeared, it appears to me that a deep-seated feeling remains in many minds regarding the Divine Saviour, and the necessity there is for being prepared for His coming. Of those who were greatly affected, both in mind and body, during the revival, about a dozen, here and in the districts around, belonging to the congregation, are at times greatly agitated, although they very seldom disturb the solemnity of public worship. Some of these were slightly affected in their minds, or, at least, were ready to ascribe all their words and actions to the power of the Spirit. Yet they afford the most striking evidence of being renewed in the spirit of their minds, and have all their delight in meditating and speaking of the word of God. One of my nearest neighbours, and who, before the revival, appeared to be peculiarly ignorant of spiritual subjects, for many months—probably for a whole year—always walked backward, yet she always appeared to be rejoicing in God her Saviour. Latterly, she has been so prostrated by bodily weakness, that she can scarcely move, yet is always rejoicing as before. After sitting by her bedside, a few days ago, I asked her if she wished me to read any portion of scripture. 'Yes,' she said; she wanted me to read the twenty-fourth Psalm, as she had been feeding upon it for some time. On reading it, I found it was the latter part of the Psalm that engrossed her thoughts: 'Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of Glory shall come in.' I was anxious to know how she understood this sublime declaration, and soon found that she felt herself to be a temple of God, and that her Saviour was standing knocking, that He might come in and sup with her, and dwell with her; and she seemed to have unspeakable joy at the thought of the King of Glory thus condescending to come and make His abode with her.

Formerly, I had no one excepting the teachers who could properly convey any religious instruction to the people. Now there are two of the revival converts who are constantly employed in this work, and who are beloved and respected by the people; while there are many, both male and female, whose minds are filled with divine truth, and who are ready at all times to converse with the people on the subject.

The revival commenced a new era in the history of the congregation. I now feel myself to be always addressing a people whose minds are peculiarly alive to the importance of Divine truth, and who are daily becoming more intelligent. As the church here could scarcely contain more than the communicants, it became necessary either greatly to enlarge it, or to form a new station. We have resorted to this latter mode of securing accommodation for the people; and a teacher, who has been with me about 16 years, who is well educated, and is even considerably advanced in his divinity studies, now preaches in his school-room.

Many of those who were greatly agitated and prostrated at the revival, have become cold and apathetic; and, it is to be feared, that not a few have returned, as the sow that was washed to her wallowing in the mire. Perhaps many who take a surface view would say that the whole work has disappeared, and that all things are in much the same state they were before the revival came. I rejoice however in knowing by experience that they would be mistaken.

I fear, however, that, in some places, where the people were meeting night after night, without a minister or any enlightened person to guide them, fearful evils have arisen. Many of the people in such districts are steeped in superstition, and appear to imagine that all their words and actions, even the most vile, are dictated by the Spirit. Here I speak from report, and not from personal knowledge, and therefore forbear saying more upon the subject.

Brownsville, Lucea, Jamaica, *Feb.* 18, 1863.

SOCIAL AND RELIGIOUS STATE OF BRAZIL.

Brazil, the United States, and the Spanish colonies are now the only countries where slavery is still upheld by the European race. But none of these three countries is so entirely dependent on, and so deeply concerned in the continuance of slavery as Brazil. Whoever has given a little attention to the slavery question is convinced that the present contest in America will eventually put an end to slavery in that country, whether the union be reestablished or not; and we may feel equally assured that the Americans, when they have cleared themselves of this stain, will not rest till slavery has been abolished throughout the world; and Brazil will not be spared.

We all know how great an influence is exercised by slavery on the religious and moral state of a country where it is acknowledged; and a glance at the state of religion in Brazil at this juncture may therefore not be without interest to many readers.

The empire of Brazil covers an area of about 2,700,000 square miles, and has a population of about seven millions and a half. But only few will be acquainted with the fact that this population is composed of 3,300,000 negro slaves; 2,800,000 free coloured people (of whom about 500,000 are savages), and only 1,200,000 white men.

These numbers alone would suffice to give an idea of what the state of Brazil must be; for in Brazil the proportion of the white to the coloured population is nearly the reverse of what it is in the United States. In truth, these dreadful proportions of slavery, and of the intermixture of races, have produced a demoralisation of the whole Brazilian nation, to which there is scarcely a parallel to be found; and in this short sketch we must only touch on the main points, without stopping to look at details too repulsive to be discussed in these pages.

For another cause of the great immorality and want of religion in Brazil we must look to the clergy. Nowhere have they degenerated so dreadfully as in Brazil. Instead of being the guardians of religion, and of public and private morals, the Brazilians themselves accuse them of being often the propagators of vice, and they frequently express themselves to the effect that any comparison between themselves and their parish-priest can only turn out greatly in their own favour. Dr. Gardener, the well-known botanist, who traversed Brazil in all directions, when treating on this subject, said: 'It is a hard thing to say, but I do it not without well-considering the nature of the assertion—that the present clergy of Brazil is more immoral and debased than any other set of men.' The excellent work of Messrs. Kidder & Fletcher, the American missionaries, on Brazil, will also amply confirm this statement.

The Emperor of Brazil must also be well aware of the abject state of the clergy of his empire, or else he would not have condescended graciously to accept the dedication of the work of Count de la Hure on Brazil, recently published in Paris; in which the author very freely discusses this question, and which contains many important and interesting documents.

A few examples will suffice to give an idea of the immorality of the clergy, although these examples are very mild in comparison to innumerable others that might be cited.

Many priests in spite of their vow of celibacy do not show the slightest compunction to acknowledge a numerous family of illegitimate children.

Nevertheless the whole clergy raised a tremendous hue and cry when the enlightened and in every respect worthy regent, Padre Feigo, laid before the Brazilian parliament his demonstration of the necessity of the abolition of celibacy.

The following case, of what in our country would be called a criminal abuse of a holy office, is peculiarly instructive, as it shows how little the Brazilian government is able to counteract the bad influence of the clergy.

A few years ago a goldsmith of the name of Jiudice had planned the abduction of the heiress of a large fortune, a girl of only eleven years of age, and the only daughter of a widow, who had placed the child in one of the first boarding schools of Rio. With or without the collusion of the mistress of the school, he one day succeeded in decoying the child to his house, where the vicar of the parish was waiting for them, over some nuts and a bottle of wine, having previously dined and played cards with Jiudice. No sooner had they arrived than he put on his canonicals, and without any witnesses, went through the marriage ceremony with the goldsmith and the unsuspecting girl, and then proceeded to enter the act in the parish register, which he had brought with him for the purpose. From that moment, Jiudice claimed the child as his wife, and her property as his own. The mother naturally protested, but she has up to this day been unable to obtain any decision in her favour, either from the Courts of Justice, or the Houses of Parliament, although it had been proved that Jiudice had obtained a dispensation from the Bishop of Rio, allowing him to marry without publishing the banns, by presenting to him as his bride, a woman picked up from the street, making her assume the name of the girl in question. The juries as well as the Parliament always declared they could not give a decision in a matter concerning the Church, and that they were unable to pronounce invalid a marriage performed by an ordained priest.

Not only the immorality of the Brazilian clergy, but also their ignorance, is almost incredible, and the reports of the provincial governors are full of complaints on this score. The Governor of Pará said in his last report 'that the clergy of his province envenom the hearts, and demoralise the minds of their flocks by their bad examples and unworthy actions, as the heedless or criminal physician destroys the health of the body by ignorantly or wilfully employing wrong or poisonous remedies.' Most priests of the lower order have never seen a copy of the Bible in the vulgar tongue, and Latin they do not understand; nor do they feel any uneasiness in this respect, as their whole activity is confined to reading mass and to administering the sacraments.

What can we expect from a laity led by such a priesthood as this? it is a mercy that the number of priests is comparatively small. But nevertheless the amount of vice and crime is quite appalling. The Brazilian papers every day contain descriptions and reports at full length of crimes so scandalous, that in our country they would never be freely discussed in newspapers. They are regarded as everyday occurrences.

Murders are so numerous, that it would seem as if the government scarcely took the trouble to punish them. It is certain, at least, that nine out of ten murderers escape. Every day's paper contains not only one, but frequently half-a-dozen murders. In the province of Bahia ninety murders were committed in one month.

The higher clergy of Brazil, although not as corrupt as their subordinates, have but a very low standard of morals, and are in all important matters subservient to the slaveholding interest. There was, in 1856, a negotiation with Rome for obtaining a papal dispensation, permitting the slaveholders to force their slaves to work on about 18 holydays in the year, which until then had been enjoyed by the blacks as well as their masters. This was intended partly to indemnify the planters for the rise in value of the slaves since the abolition of the slave-trade. The papal concession was obtained in 1856, it is said in exchange for considerable remittances of public money to Rome, and of a promise on the part of the Brazilian clergy not to make any concessions whatever to Protestant emigrants.

The deceased Bishop of Bahia, who was one of the few honest men among the Brazilian clergy, considered the measure to be so unjust that he for some years refused to give his consent to it.

I will now proceed to show in what relation the state religion stands to others, and what the Protestant emigrant has to expect if he attempts to settle down in Brazil.

Up to some twenty years ago no emigration worth mention had taken place from the Protestant countries of Europe to Brazil. Since the abolition of the slave-trade, however, many Protestant emigrants have been brought to Brazil; for as soon as the Brazilian planters began to experience a lack of slaves, they sought a supply of substitutes for the negroes from Europe. Germany, from her internal divisions, proved to be the only country where no energetic measures were opposed to a traffic with ignorant emigrants, and by the aid of numerous unscrupulous agents, who baited their prey with the promise of a free passage and advances of money, they succeeded in alluring some six to eight thousand Germans to the tropical parts of Brazil, where, by means of perfidious contracts, the attempt was made to reduce them to a state of perpetual bondage to the lord of the manor. Many of them soon succumbed to the effects of the climate and of ill-treatment, and a great number of the survivors are still in a state of abject misery. A great number of Germans have also, of their own accord, settled in the southern provinces of Brazil, where they amount to nearly forty thousand.

The question concerning the rights of the Protestants has frequently been discussed in the Brazilian Parliament, but always without any beneficial result, because not pressed by the ambassadors of foreign countries. The clergy and the great land monopolists' party unanimously opposed all proposals in favour of the Protestants; for these two powerful parties had formed one great league for mutual support, the one for obtaining a supply of money from the Government, for the importation of redemptionist labourers; the other for oppressing the Protestants.

The consequence is that, in Brazil, Protestant and mixed marriages are still regarded as concubinages, and the children still treated as illegitimate according to the strict sense of canonical law.

This principle has been carried so far, that the bishops did not even express their disapprobation of several cases in which Catholic priests actually ignored a previous Protestant marriage, and, against the will of the husband or the wife, married the other party to a Roman Catholic. One of these cases deserves to be related here, as it created much sensation in Germany, as well as France, and had no little influence in opening the eyes of German consistories and governments to the real state of things in Brazil. It is the case of a German couple of the name of Kerch, who had been married in Germany, and afterwards emigrated to Brazil. The wife seems there to have formed an attachment to a Catholic Brazilian; and in order to gratify her criminal inclinations, she promised to turn Catholic, if she could then marry her paramour. The parish priest accepted her offer, and, without the slightest compunction, gave his consent, and wedded the two according to the rites of the Roman church, in spite of the opposition of the lawful husband. The influence exercised by this state of things on the condition of Protestant worship in Brazil, as may be imagined, is very deplorable, and tends greatly to demoralise the Protestant settlers. The numerous Protestant colonies in the south of Brazil have only three clergymen, only two of whom are ordained.

Their so-called churches are mostly nothing but large sheds, and are totally devoid of steeples and bells, *both being prohibited.* The German church of Petropolis, which is also not much better than a shed, forms one-half of a building, the other half of which serves as the common town jail.

The Brazilian Government has at various times requested from the Prussian consistory to send out a number of clergymen for the Protestant population there. The consistory complied with this desire, supposing that the Brazilian Government really intended to improve the condition of the Protestant emigrants. But they soon found out that these Protestant clergymen were only made use of by the Brazilian Government as baits for the purpose of decoying more German emigrants to their shores.

In fact, the consistory of Berlin had been forewarned of this by the late Consul-General Mr. J. Sturz, who always most energetically opposed himself to German emigration to Brazil, unless due concessions were made to all foreigners in religious and political matters, placing them on an equal footing with the Catholics. Mr. Sturz, as a reward for his labour, was dismissed from his post without a pension, and without even being made officially acquainted with the reason of his dismissal, after having in other respects rendered many most important services to the Brazilian Government.

The German colonists are therefore now totally devoid of all spiritual support, and their condition in this respect is so bad, that the Swiss society (at Basle) for the conversion of the heathens, felt itself induced to send out two missionaries, who travel from settlement to settlement, to administer to the spiritual wants of the colonists.

This is the present deplorable state of religious matters in Brazil. What the future of this vast empire will be nobody can foretell. But there can be no doubt that ere long Brazil will have to pass through a crisis, moral and material, the consequences of which cannot be calculated now. When we consider to how great an extent Brazil is dependent on slave-labour, and how deeply slavery and the tremendous disproportion between the negro and white population have demoralised the whole nation, we may well imagine that the crisis which is now preparing in Brazil, and which

will break out as soon as the strife in North America has been brought to an end, will be a terrible one indeed.

The power of Romanism is for ever broken in South America. On the one hand, the Brazilian clergy show very little allegiance to the Pope; and, on the other hand, the Brazilians show a decided indifference to their religion. And if the Brazilian nation should ever be effectually roused from this indolence by any great revolution of the whole state of things, it is very probable that many of them might be converted to a purer faith. The Jesuits have already been driven away from the Spanish republics, and the last mail even brings us the news that the Papal nuncio had been forbidden the town and country of Montevideo, the President giving him three days' time to depart, because he had attempted to exercise undue influence on the Legislature concerning the newly-formed Waldensian colonies and Uruguay.

Rio de Janeiro, *January* 1863.

LITERATURE.

ENGLISH.

Lectures on the History of the Jewish Church. Part I. Abraham to Samuel. By Arthur Penrhyn Stanley, D.D., Regius Professor of Ecclesiastical History in the University of Oxford, and Canon of Christ Church. With Maps and Plans. 8vo. pp. xlii. 523. *John Murray*, 1863.

That the Bible is the most intensely historical of all books; that no records are more susceptible of a true historical treatment than those sacred records of the Jewish nation, are conclusions which few will now venture to dispute. As mere national chronicles, those of the Scriptures are unsurpassed in interest, in vividness, in material warmth, picturesqueness, and in rigid truthfulness they are like a wedge of light in the darkness and uncertainty of the early world's history, while all around there is only legend. Nowhere else can we trace so distinctly the birth of a nation; nowhere else can we watch so closely the growth of a national life. It is a life, as distinct and noticeable to the student of history as that of Greece, or Rome, or England, even to him as important to estimate, as worthy of being builded up before the present, out of the materials of the past. And other importance it has, in which no nation can compare with it; unique among histories is the history inspired of God, the clue to the right understanding of all other history whatsoever; the history not only of a nation but of the Church, of the growth and fulfilment of the Divine plan for the redemption of men, which may be said to culminate and terminate in the central point of all history, the advent and death of Christ. And so the Bible history is sacred ground to us. Its great names and famous places are linked with our spiritual life and thoughts of God. It makes a perpetual claim upon our interest. What might be trivial and unnoticed elsewhere, we keep with eager reverence here. There can be no detail too minute for our study, no effort too great to call up the real images of the past. And yet no book has had so long to wait for historical treatment. Every one is familiar with its main features, with its personal incidents, with the pilgrimage of Abraham and the wanderings of David. Few are able to connect these incidents in any living way with the Jewish story; few venture to realise them with that local distinctness that they look for in the history of their own country. There has been a tendency to regard the Bible as so many detached lessons and spiritual truths, to leave out that clear historical chain on which these lessons and truths are hung, and by which they are kept in their right place. And as a natural consequence, Jewish history is to most persons less distinct and real than any other, less familiar in its details, less studied for its own sake. 'Many, who would be scandalised at ignorance of the battles of Salamis or Cannae, know and care nothing for the battles of Beth-horon or Megiddo.' To give that naturalness and reality to the Jewish history which we ask from the profane; to set it before the world with something of that freshness and vividness that stamp its own records, 'to recognise in sacred subjects their identity with our own flesh and blood,' is part of the task which Dr. Stanley has set himself in these lectures; and none can be conceived more worthy of a true and loyal-hearted Christian scholar, or more likely to deepen our reverence for the Scriptures and uphold their authority in times of conflict and doubt. It is a task to which also Dr. Stanley brings peculiar qualifications; a profound reverence for the Bible, an education in a school of clear searching historical thought, an authority second to none on the geography of Palestine, genuine enthusiasm for his subject, ripe culture, abundant reading, and a style so graphic and fascinating that those most familiar with the Bible narrative are attracted by its fresh beauty and charm.

While in this respect nothing can surpass the value of the lectures, in another they are disappointing. It is impossible to separate the religious element from the Jewish narrative. It is their religious life that underlies and constitutes the Jewish nation, that gives a world-wide importance to their otherwise narrow and inferior nationality. Dr. Stanley has shown this in the title of his work, that he calls it Lectures on the Jewish *Church*, even at the risk of some confusion in determining when the Church began. It is precisely in the religious estimate that he will be found deficient and unsatisfactory. It is in the religious crises of the nation, as well as of its leaders and progenitors, that the need of a profoundly spiritual insight will be painfully felt. How barely, for example, his comment on Melchizedek touches, much less exhausts, that profound Old Testament type, that 'it is a likeness of the recognition which true historical faith will always humbly receive and gratefully render' to natural religion! The interpretation of the sacrifice of Isaac will be found as little consonant to the 'general feeling of Christendom.' There is a large preponderance given to the human element of the narrative over the Divine. It is distinctly laid down in the preface, that 'the rigid acceptance of every part of the Old Testament, as of equal authority, equal value, and equal accuracy, is impossible.' An uncertainty of the meaning, perhaps trustworthiness, of certain chapters, is set aside as little in comparison with the greater local distinctness afforded through geographical research. There is a careful avoidance of points which might involve any serious theological controversy, but there is a distinct impression left by the book that the critical processes employed are of the freest kind, that the deference somewhat ostentatiously paid to Ewald is not confined to his scholarship, that the supernatural in the narrative is frequently the mere vivid colouring of the time. It is painful to point to such tendencies in a work so needful, and altogether masterly; it is pleasant to turn from them to its genuine and easily-discovered merits.

The present volume includes the first portion of the

history, extending from Abraham to Samuel; a second will include the Monarchy; and a third, starting from the Captivity, will terminate with the final extinction of the national independence, in the war of Hadrian. Readers of Dr. Stanley's previous books will be prepared for the graphic power with which both scenery and character are delineated. Nowhere has his accurate knowledge of Palestine and the surrounding countries been used with so much force and skill as in the successive pictures of patriarchal life, and the rough wars from Joshua to Samuel. Nowhere have his deep poetical instincts, his tender human feeling, his appreciation of the genuine but often overlooked points of character, served him so truly. Nowhere else has he shown himself so fertile in illustration, so happy in conferring additional reality upon sacred incidents, by placing beside them analogies from ancient and modern history. When he suffers the purchase of the cave of Machpelah to suggest the purchase of Hannibal's camp by the besieged senators of Rome, or calls Jacob the Hebrew Ulysses, or speaks of Moses, 'slow and without words, like English Cromwell,' or compares, as a national deliverance, the passage of the Red Sea with the overthrow of the Armada, or sets beside the complaint of the Hebrews among their taskmasters the melancholy chant still heard among the slave-gangs of the Nile, we feel it like a gleam of sunshine across the grey haze of an October landscape, so bright and real does it make the picture. Or take this sketch from the life of Abraham:—

'Every English pilgrim to the Holy Land, even the most reverential and the most fastidious, is delighted to trace and to recover the likeness of patriarchal manners and customs in the Arabian chiefs. Such as we see them now, starting on a pilgrimage or a journey, were Abraham and his sister's son, when they went forth to go into the land of Canaan. All their substance that they have gathered is heaped high on the backs of their kneeling camels. The slaves that they have bought in Haran run along by their sides. Round about them are their flocks of sheep and goats, and the asses moving underneath the towering forms of the camels. The chief is there, amidst the stir of movement, or resting at noon within his black tent, marked out from the rest by his cloak of brilliant scarlet, by the fillet of rope which binds the loose handkerchief round his head, by the spear which he holds in his hand to guide the march and to fix the encampment. The chief's wife, the princess of the tribe, is there in her own tent, to make the cakes, and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentile soup for the weary hunter, or to kill the calf for the unexpected guest. Even the ordinary social state is the same,—polygamy, slavery, the exclusiveness of family ties; the period of service for the dowry of a wife, the solemn obligations of hospitality; the temptations, easily followed, into craft or falsehood.' pp. 12, 13.

And beside these may be placed an extract of another character. Guarding himself against 'the grave errors of instituting a too close comparison between sacred history and common history,' he proceeds to sketch the resemblances between the Mediæval Histories of the Jewish and Christian Church.

'Take any scene, almost at random, from this period; and, but for the names and Eastern colouring, it might be from the tenth or twelfth century. The house of Micah and his Levite set forth the exact likeness of the feudal castle and feudal chieftain of our early civilisation. The Danites, eager to secure to their enterprise the sanction of a sacred personage and of sacred images, are the forerunners of that strange mixture of faith and superstition, which prompted in the Middle Ages so many pious thefts of relics, so many extortious of unwilling benedictions. The Levite, bribed by the promise of a higher office, is, as we have already observed, the likeness of the faithless guardian of a venerated shrine, tempted by the vacant abbacy in some neighbouring monastery to betray the sacred treasure committed to him. In Micah and his armed men pursuing their lost teraphim, and repulsed with rough taunts by the stronger band, we read the victory obtained by the successful relic-stealers over their less ready and less powerful rivals. The whole story of the Benjamite war has been introduced as a mediæval tale into a celebrated historical romance, perhaps with questionable propriety, but in such exact conformity to the costume and fashion of the time, as to furnish of itself a proof of the graphic faithfulness of the sacred narrative, which could lend itself so readily to the metamorphosis. The summons of the tribes by the bones of the murdered victim, and of the slaughtered animal, is the same as the summons of the Highland clans by the fiery cross dipped in blood. The vows of monastic life, the vows of celibacy, the vows of pilgrimage, which exercise so large an influence over mediæval life, have their prototypes in the vows already noticed in the early struggles of Israel—the same excuses, the same evils, and many of the same advantages. The insecurity of communication—the danger of violence by night, is the same in both periods. The very roads fall, if one may so say, into the same track. "The highways become unoccupied, and the travellers," alike in Judæa and in England, "walk along byways" under the skirt of the hills and through the dark lanes which may screen them from notice. We are struck at Ascalon, and in the plains of Philistia, by finding the localities equally connected with the history of Richard Cœur-de-Lion, and of Samson; but they are, in fact, united by moral and historical, far more than by any mere local coincidences. In both ages there is the same long crusade against the unbelievers. The Moors in Spain, the Tartars in Russia, play the very same part as the Canaanites and Philistines in Palestine. The caves of Palestine furnish the same refuge as the caves of Asturias. Priests and Levites wander to and fro over Palestine; mendicant friars and sellers of indulgences over Europe. Hophni and Phinehas become at Shiloh the prototypes of the bloated pluralists of the Mediæval Church of Europe. "In those days there was no king in Israel," there was no settled government in Christendom—all things were as yet in chaos and confusion. Yet the germs of a better life were everywhere at work.'—pp. 309–311.

Extracts as interesting and valuable might be multiplied almost without limit. The lectures throughout retain a marvellous freshness, and at every turn present some feature worthy of notice. Most vivid, perhaps, of all, and most helpful, as throwing light upon intricate passages of the history, are those on the Conquest and the period of the Judges. But no devout student of God's Word will rise from this book without heartily thanking Dr. Stanley, without catching somewhat of his enthusiasm, without a profound conviction of the reality, beauty, undying truth, and sacredness of the Bible history.

The Recreations of a Country Parson. Popular edition. Crown 8vo. pp. 371. 3*s.* 6*d.* *Strahan & Co.*

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Praying and Working. By the Rev. W. Fleming Stevenson. Crown 8vo. pp. 411. 3*s.* 6*d.* *Strahan & Co.*

These volumes appear as an instalment of a *Family Library*, in which the publishers 'wish to produce a

series of books that will not only be worth reading, but worth keeping.' In the volumes already issued, their wish has been amply fulfilled. No books better worth keeping in Christian households have been issued in our time; none that will better repay their readers with wholesome and worthy thoughts; none that deserve to be in more constant demand. The Country Parson's Essays have established their popularity beyond gainsaying, and in those republished here, the egotism has not lost its first freshness and piquancy. Pleasant and grateful reading they are, and with thought and common-sense enough in them to make one wish he had always written as well. The *Graver Thoughts* or Sermons, are scarcely so happy; though to many, no doubt, they will be an agreeable surprise. The Country Parson is an excellent preacher, as well as a charming companion by the seaside; a preacher who lays hold of his congregation by genuine and simple feeling; with whom the pulpit dress is not put on, and who uses his position to tell men the most serious truths in simple and unconventional language, and with that frankness and unreserve that arrest an audience and hold it in sympathy with the speaker. Dr. Guthrie probably never spoke so much to the heart as in these sermons, among the very best illustrations of his singular power as a preacher; nor, judging from their popularity, is he likely ever to have preached to so large an audience. Dr. Macleod's *Papers* are of a different stamp from the preceding volumes, and the modesty of the title in no way conveys a sense of their great worth. They are rich in thought, profound enough to set the best readers thinking, yet never so profound as to be detached from practical interest. They are marked by great vigour and originality, refreshing in the desert of religious commonplace, more resembling in their strength, and genuineness, and independence, Von Meyer's *Blätter für höhere Wahrheit.* It is a book that may be taken up repeatedly, and always with a sense of gain and of contact with high and noble truths; a suggestive book beyond most. *Praying and Working* is a collection of German biographies of much interest to all who care either for the kingdom of God or the movements of philanthropy. So little has been known of Wichern, Harms, and others, in this country, that the story of their labours comes to us with all the wonder and interest of romance. No men have better deserved prominent record: no lives will be found to have more stimulus in them for earnest men.

It is a pleasant sign of our times that Christian families can obtain such excellent reading, at a cost that enables every one to become a purchaser. Nor have the publishers catered only for the mind: the volumes are among the most attractive from the press; and so printed with fair large type, upon fine paper, that it is a luxurious pleasure merely to run the eye over the page.

The Two Great Monarchies of the Eastern World. By George Rawlinson, M.A. In three volumes. Vol. I. 8vo. pp. xvi. 411. *John Murray.*

History of the Moravians. By A. Bost, Geneva. Translated from the French, and abridged. Crown 8vo. pp. 408. *The Religious Tract Society*, 1862.

The Divine Human in the Scriptures. By Tayler Lewis. Crown 8vo. pp. 245. *Nisbet & Co.*, 1863.

Mr. Rawlinson's book will supply a blank that has too long shown in our historical literature. His narrative is painstaking and clear; and various points of the Scripture history are elucidated with great happiness. It is addressed in great measure to the eye, by frequent and often hitherto inaccessible illustrations of life among the Chaldæans and Assyrians. When the two succeeding volumes are issued, it will form an indispensable handbook to the Biblical student.

Abridgements are seldom successful, and abridgements of historical works are usually the skeletons without the flesh and blood. To those, however, who have no means of consulting larger works, this abridgement of M. Bost's *History of the Moravians* will be useful and readable. Mr. Lewis has given a bad title to a good book; an argument to prove that the Bible carries within itself its truest evidence.

FRENCH.

Histoire de la Réformation en Europe au temps de Calvin. Par J. H. Merle d'Aubigné. Tomes I. & II. Paris, *Michel Lévy*, 1863. [*History of the Reformation in Europe in the time of Calvin.* By J. H. Merle d'Aubigné, D.D. Vols. I. & II. London, *Longman & Co.* 1863.]

The veteran author of the 'History of the Reformation in the Sixteenth Century,' after completing the five volumes of that work, has now undertaken one at least of equal magnitude, of which two volumes are already before the world, and two others are half promised for this year. Dr. Merle d'Aubigné's merits are well known. Without ranking among the foremost of contemporary historians, he possesses in a sufficient degree the excellencies of the modern school of historical writing—its habit of recurring to the contemporary sources of history, its capacity of realising the life of the past—to maintain a respectable rank within that school, whilst the greatness of his subjects serves further to set off whatever qualities he may have of his own, including indeed a somewhat considerable power of portraying individual character.

The two volumes now published carry the history no later, for Geneva, than July 1832; for France, than towards the end of 1834. The most interesting portion of them, beyond all doubt, is that which relates to Geneva. Since the days of the small republics of ancient Greece, no territory so minute has ever had a history so interesting, so picturesque, so full of striking characters, so weighty in its influence over the destinies of the world, than Geneva, and though Dr. Merle d'Aubigné's style generally smacks of the pulpit in its want of conciseness and true power, few readers probably will think that he devotes too much space to this part of his subject. On the other hand, it may be a question whether, for English readers at least, he has not overdone the history of the Reformation in France—a subject which has been very frequently treated already, and in which his work labours under the disadvantage of provoking a comparison with M. Peraux's 'Histoire de la Réformation Française,' one of the masterpieces of French Protestant literature in our days, and which, for vigour of style and thought, and picturesqueness of effect, greatly surpasses Dr. d'Aubigné's bulkier volumes.

Not, indeed, that the history of French Protestantism is devoid of interest; far from it. Nothing is more wonderful than to see at full-length in Dr. d'Aubigné's pages how near the Reformation repeatedly seemed under Francis I. to grasping actual hold of the country, with the king's favourite sister, a queen herself, its open protectress; with so many of the most eminent men in the country its adherents; with the Louvre itself at one time for one of its preaching places. Why, having reached thus far, could it proceed no farther? Perhaps no Protestant historian has yet had the courage to ask himself that question in full sincerity; if he did, he might have to come to very different conclusions from those either of M. Peraux, or, apparently, of Dr. Merle d'Aubigné. Perhaps it would be found that the French Reformation failed, for the same reason that the English, the Scotch, the Swedish, the Danish, succeeded—because these acknowledged

the sacredness of the nation—because that did not. When one studies the organisation of the French Huguenots in later times, the impartial observer is forced to confess that, had this *imperium in imperio* subsisted, France could not have attained to material unity, but might well have sunk into another Germany, a congeries of states with no organic mutual relations either of equality or subordination—none entirely independent of the others, even when predominant.

In the meanwhile, however, Dr. Merle d'Aubigné has much to tell Englishmen of which most of them are very ignorant, and his two volumes now published are a contribution to history for which we should be very thankful to him. He has done well in particular to bring out into full relief the importance of the part played by Queen Margaret of Navarre in the religious history of the period, though he probably gives undue importance to the religious element in her own character.

Scènes et Tableaux de l'Histoire Evangélique. Par Hippolyte Mouchon, Pasteur. Paris, *ch. Mequiers*, 1862.

Few who are acquainted with the best contemporary samples of French Protestant sermon-writing, but have had occasion to regret that the freshness and vigour which characterise them, are not more often found among ourselves. Our clergymen and ministers of all denominations are really to a great extent weighed down by the passive acquiescence of the mass of their hearers in the doctrines of Christianity, as usually set forth. So long as he confines himself to these, therefore, the preacher seems to himself as if he had no adversaries,—not perceiving that that very passive acquiescence in habitually taught doctrines is a most deadly foe, whether in himself or in others; and he therefore too often only warms to sectarian controversy, only pours forth his soul in defence of some point of denominational difference, some doctrine or practice which has become the shibboleth of party orthodoxy. The French preacher, on the other hand, is always more or less of a missionary. The mass of the people acquiesce at most in the name of Christians, by no means in Christian doctrines. Whether he sees the truth clearly or indistinctly, he has always to fight for it with real opponents on all sides. Hence a smack of reality in his application, even of the most narrow and conventional formulas,—a sense, refreshing to hearers or readers, that he is doing his best, whatever that may be.

M. Mouchon's little volume fully exemplifies these observations. He is not a man of first-rate powers, but it is impossible to mistake that he is doing the best with abilities by no means inconsiderable, and his sermons are consequently both interesting and profitable. You may see that he is always trying fully to realise to himself the facts of the Gospel, and hence we are able ourselves to enter into their reality. His considerations on John the Baptist, for instance (p. 4); on Nicodemus (p. 22); on the New Birth, as not being the annihilation of our individuality, but, on the contrary, its 'expansion and exaltation in every direction' (p. 40); on the interaction of the inward and outward life (p. 93); on the religious aspirations of the age (p. 180); are thus not only true, but suggestive, like all truth grasped at first hand.

As a sample of his style, the following passage may be extracted, which many a warring theologian of our country might usefully take to heart:

'Hold always high and firm the torch of truth; fight error, as you would fight evil, under all its aspects, but lay not your hand on your brother,—he is sacred before God, to God alone it belongs to judge him. It seems to me that I shall always feel myself in so much the more entitled to judge all systems, to condemn all opinions which I deem false, the more I shall respect those who profess them; and never will I have the melancholy courage to say to a man, "Thou art not a Christian," when he conscientiously affirms to me that he deems himself worthy to bear that title. Are you then so sure, you who judge your brother, that your faith be without shade, your wedding-garment without spot?'

Notre Père, Sermon prêché au Temple de l'Oratoire à Paris, le 5 Mai 1861. Par T. Colani, Pasteur Suffragant à Strasbourg, Directeur de la Revue de Théologie. Paris, *Joel Cherbuliez*; Strasbourg, *Treuttel et Würtz*, 1861.

M. Colani's position in the French Church is one of too marked importance to be here treated of in reference to a single sermon, though characterised by all his unquestionable power. It is sufficient to say, that whilst one may easily trace deficiencies, even within these thirty-four pages, in the system of M. Colani's theology, no Christian man or woman who values God's truth sufficiently to be thankful for any ray of it, wherever it may be found shining, is likely to read this sermon without profit. Take the following beautiful passage:—

'To enjoy happiness truly—a far more difficult thing than men generally imagine—one must know that one has received it, and that one has received it of Him who is love. Then no doubt it may be violently torn from us, but so long as it shall be left to us, we shall taste it in the fulness of joy, without disturbance, without agitation. None is able to bear felicity who has not learnt from the bottom of his heart to pray, "Our Father."'

GERMAN.

Leben und ausgewählte Schriften der Väter und Begründer der Reformirten Kirche. Eingeleitet von Dr. Hagenbach. iv. *Theil Johannes Calvin.* Von Dr. E. Staehelin. Elberfeld, 1863. [*Lives and Select Writings of the Fathers and Founders of the Reformed (Calvinistic) Church.* With an Introduction by Dr. Hagenbach. 4th vol.—*John Calvin.* By Dr. E. Staehelin. 2 vols. pp. 644, 479.] We add the titles of the other vols. of the Series:—i. *Zuingle.* By Christoffel. ii. *Œcolampad and Myconius.* By Hagenbach. iii. *Capito and Bucer.* By Baum. v. *Bullinger.* By Pestalozzi. vi. *Beza.* By Heppe. vii. *Peter Martyr.* By Schmidt. viii. *Olevianus and Ursinus.* By Sudhoff. ix. *Vadian, Haller, Leo Judä, Blaurer, Lambert, Lasco, Farel, and Viret.* x. *John Knox.* By Brandes. The 10 volumes published at £2 5*s*.

This is part of a Biographical Series, which was commenced in 1857, and is now complete in ten volumes. Notwithstanding the many valuable contributions to the history of the Reformation, which form a prominent feature in modern German literature, the lives and writings of the Calvinistic section of the Protestant Church have been left in comparative obscurity. The peculiar position assigned to this branch of the Church, and the special gifts of grace which she has received, as well as her important characteristics and influence, were, to a considerable extent, unknown and unappreciated in a land where the names of Luther and Melanchthon are naturally near and dear to the memories and affections of the people. It was to remedy this defect, and also to counteract many misrepresentations which appeared during recent controversies, that Professor Hagenbach, assisted by a number of like-minded learned men, undertook this series, which contains the lives and select writings of the principal fathers and founders of the Calvinistic Church. It may be divided into two great sections—the German-Swiss and the French Reformation. In the first, Zuingli

forms the central figure. Along with him laboured Bullinger and Leo Judä, while Œcolampadius and Myconius carried on the same noble work in Basle, Haller in Bern, and Hofmeister in Schaffhausen. The French Reformation had its centre in Calvin,—his predecessors, colleagues, and successors being Farel and Viret, Beza and Martyr. Of all these, besides a band of reformers in the south of Germany, in Livland, the Rhine Provinces, and Scotland (John Knox)—we have here presented to us biographies distinguished by their accuracy, vividness, and catholicity. Far from increasing the morbid confessionalism which has lately appeared in various parts of Germany, this work is calculated to promote that fraternal esteem and affection which ought always to have subsisted between these two great branches of the Church. We are glad to learn that Dr. Hagenbach's timely and well-arranged enterprise has met with the success it deserves, and that the Christian public have found in these representations of Reformation life and work a precious mine of instruction and edification. We are told that these volumes have found their way even to the South of Russia, where the German colonists read them eagerly, and lend them from house to house.

Christoffel's charming Life of Zuingli is already known to the English reader by the excellent translation of Mr. Cochran. A biography of Calvin was, perhaps, still more needed. Dr. Henry's work is too elaborate for general readers, and Dr. Stachelin's two volumes supply a desideratum long felt. A work of profound study and reverent affection, written in a simple, manly, and lucid style, it is eminently fitted to dissipate the prejudices and misconceptions which to many minds cloud the image of the Great Reformer. The author's aim is to present Calvin's individuality as well as his influence; to describe, not merely what he effected, but chiefly what he was. 'Calvin's work,' he says, in the Preface, 'is much better known and much more justly appreciated than his character. Many will sympathise with the opinion and sentiment expressed to me by a friend: "I know well how great Calvin's work was, and how powerful and grand his position was in the history of the Church; but I am not able to form a vivid conception of his humanity. He appears to me as moulded in ice or granite—a being of another species."' To meet this difficulty and want was the principal aim of the author; and he confesses that, during his studies, the image of Calvin became to him vivified and transfigured, and human and Christian features appeared which he had not recognised before. It is this which invests his biography with peculiar value and charm. The chapters 'Calvin as Man and Christian,' 'Calvin in his appreciation of Art and Nature,' 'His Social Life and Friendship,' will be read with great interest.

The narrative is enriched with frequent quotations from Calvin's letters, and, without aiming at dramatic effect or striking and brilliant tableaux, its sober calmness, earnestness, and reality possess a fascination and power which secure unflagging interest and make a permanent impression.

Evangelischer Kalender. Jahrbuch für 1863. Herausgegeben von Dr. F. Piper, Berlin. [*Evangelical Almanack. Annual for* 1863. Edited by Dr. Piper.]

This annual has now existed fourteen years, and among its contributors are many of the best names of the German Church, as Neander, Nitzsch, Tholuck, Ullmann, Lange, Krummacher, Schenkel, &c. It contains generally a few essays on subjects connected with Christian doctrine, history, and art, and a series of 'Life Pictures,' from all periods of the Christian church. It is thus a popular church history, and a most interesting and useful commentary on the words, 'I believe in the Holy Catholic Church.' It is very desirable that the knowledge of the eminent servants of God, who have lived and worked in the kingdom of Christ should not be confined to men of learning, but should be accessible to all who are interested in the Gospel and its history on earth; and we regard Dr. Piper's publication as eminently successful in disseminating such information. In his annuals we have biographies from almost every period and section of the church. On the early martyrs and church fathers, Tauler and Huss, on German, Swiss, and British Reformers, on Arndt and Tersteegen, Bengel and Oetinger, Wesley and Whitfield, Schleiermacher and Neander, we have sketches by men who have devoted their life to church historical studies, and who here lay down results of profound labours in a lucid and popular style. The comprehensiveness of its aim will appear from the fact of its containing articles on Hans Sachs and Sebastian Bach. The papers, which have appeared on Biblical subjects have often been very valuable. The present number contains an essay, by Dr. Piper, on the Tree of Life. After a short exegesis of the Bible passages in which the expression occurs, the subject is treated under the following heads:—1. As applied to the person of Christ. 2. As applied to the cross. 3. The use of the symbol in Christian worship and in Christian art. Of the subsequent sixteen 'Life Pictures,' we mention Riggenbach, on the Resurrection of Christ; Ehrenfeuchter, on Francis d'Assisi; Schenkel, on Jerome of Prague; and Oosterzee, on Thomas à Kempis. A most pleasant annual is this to look forward to, and a most instructive and cheering companion during the year, reminding one that Jesus Christ is the same yesterday, to-day, and for ever; and that amidst all changes and trials, his church stands firm and secure on the rock of ages.

Die evangelische Bewegung innerhalb der Katholischen Kirche zu Ende des vorigen Jahrhunderts. Ein Vortrag von Leopold Schultze, Pastor zu Wupperfeld in Barmen Barmen, 1862. [*The Evangelical Movement within the Roman Catholic Church at the end of the last century.—A Lecture.* By Pastor Schultze.]

It was during the period of a shallow Rationalism, when the number of believers in the divinity of Christ among the spiritual teachers of Germany was so small, that a collector of curiosities in Berlin found it an easy task to obtain their autographs for his album, when Lavater, Claudius, and Jung-Stilling stood isolated in their testimony for the truth, that a movement took place within the pale of the Roman Catholic Church, which Pastor Schultze has justly designated as evangelical. The two most prominent men in this movement were Sailer and Boos. The former was born in 1751, educated chiefly by a mother, whose sincere piety made a deep and permanent impression on his heart; and of whom he speaks, forty years after her death, in the preface to his work on education, in the following touching words: 'As often as I remembered, most loved mother, thy look, thy walk, thy suffering, thy silence, thy work, thy beneficence, thy bounteous hand, thy silent prayer, I received a new impression of the reality of religion and of eternal life—no speculation, no doubts, no affliction, no pressure, nay not even sin, could efface this feeling.' He studied at Ingolstadt, where several professors and priests taught in the spirit of Fénélon. He was afterwards removed to the University of Dillingen, as Professor of Pastoral Theology, and among his pupils were Feuneberg, Boos, Gossner, and Lindl. After many troubles and controversies, chiefly on account of his connexion with Boos and others, whose preaching and influence were not approved of by Ecclesiastical Superiors, he was nominated Bishop of Ratisbon, where he died in 1832. His mental history is extremely interesting. After four years of severe struggles and anxiety, during which the diligent use of the ordinances of the Church only deepened

his sense of sin, he seemed to have reached the haven of peace, when, in Ingolstadt, the influence of mystic teaching withdrew him from outward acts to the inward life of love to God. But the word of a simple girl, a convert of Martin Boos, who, as is well known, was preaching most distinctly the righteousness of Christ and justification by faith, convinced him that he had not yet found the true foundation. She said of him to her Pastor Boos, 'This man has a kind heart, and much of a child-like spirit, but he is still a Scribe and Pharisee, and requires yet to be born again;' and to himself she told that, like Cornelius, he had done many good works, and suffered in a right cause, but that he had not yet received Christ and His Spirit, and had not plunged yet into the ocean of grace. Sailer received the word with meekness, and next day he left disquieted but not offended. How astonished were his friends to receive the day after the following lines:—'Dearest Brethren, God has given me unspeakable peace of mind. I doubt not, but the Lord has come in the still small voice. I believe John baptizes with water, but Christ with the Holy Ghost.' Whether Sailer ever arrived at such a clear and decided view of the central doctrine of Scripture as was given to his friend Boos, it is difficult to say. An interesting, and, as appears to us, correct view of the question may be found in Herzog's article on Sailer, Encycl. xiii. 309. Sailer, according to this view, did not see as clearly as Boos, that we are not justified by our love to Christ, but that by faith we receive a perfect righteousness and are saved by grace, and this accounts for the position he afterwards held in the Church of Rome. How much he was esteemed and loved by believing Protestants may be seen, among many testimonies to the same effect, from a dedication, in which the Swiss Pastor Pfenninger says: 'The gospel has already taught us to feel alike; it will yet teach us to think alike. Berlin (referring to the Rationalistic school) can never prevent the former; Rome will not always be able to prevent the latter. The history of Boos is more generally known, and it is interesting to see, from an account only a few weeks old, that traces of his work are still to be found.' 'Among the pleasantest reminiscences of my journey,' says a recent traveller in Upper Austria, 'is a visit I paid to the neighbourhood where Martin Boos, the well-known preacher of righteousness, lifted up his voice. About twenty-four miles north of Linz, Boos was chaplain forty years ago. In Gallneukirchen itself, the chief scene of his activity, his memory is well-nigh extinct. There is only one farmer there who belongs to the Evangelical Church. But about four miles from this place there is a small village, consisting of scattered farm-houses, where the seed sown by Boos has brought forth fruit, so that a small evangelical congregation exists there at present. As Boos himself never left the Church of Rome, his adherents also never thought of such a step. After his removal, many of his converts used to meet, in order to be strengthened and encouraged in the truth by reading the Bible and prayer. The Liguorians were very active to counteract the influence of Boos; erected many chapels, and, when they found the people unwilling to attend mass, had recourse to the help of the police. When all means failed, the Liguorians, as a last resource, asked them whether they did not know that Boos was a heretic, and that he had made them all Protestants. This was quite a new idea to the poor people, at first not very pleasant; but after a while they thought it best to investigate the matter, and sent trustworthy men to various Protestant places, to find out whether the Protestants preached the doctrine of Boos, and when the messengers returned with the report—The Protestants teach exactly like Boos, salvation through Christ's merits only—they said: If this is so, it is best for us to join the Protestant Church! This resolution, however, was not easily carried out. According to an Austrian law, a Roman Catholic who wished to leave his Church, first required to be instructed by a priest for six weeks. But the ingenuity of the priests converted in this case six weeks into twenty years. The arithmetical miracle is performed in this manner. Six weeks' instruction means forty-two lessons. But the interval between the lessons is not fixed, and depends on the discretion of the spiritual teacher. The patience and perseverance of these simple people were at last rewarded. The law above mentioned was changed in 1849. There is now in Weikendorf a congregation of 110 members, and a church, which is also to be used as a school, is in process of erection. The four principal leaders are four aged farmers, who knew Boos personally. One of them, when asked whether he had known Boos, replied, "I heard him preach for nine years, but it was only the last year I began to *know* him."'

Pastor Schultze's lecture, considering the narrow limits within which he had to compress so much material, is excellent, and his remarks on the difference between Sailer and Boos, notwithstanding their essential unity, are very judicious. One of his leading ideas, which he is anxious to illustrate, is that the great truth of the Reformation, 'by faith alone,' is a Christian, a catholic truth, which will force its way even through the rugged rocks of Roman scholasticism, whenever the Spirit of Life from above is breathing upon the consciences and hearts of men.

Theologische Studien und Kritiken. Jahrgang 1863. Heft 1 und 2.

The first number contains the following articles: 1. Professor Plitt in Bonn. On the important position which the Heidelberg Catechism has acquired in the Reformed Churches. This paper was occasioned by the Tercentenary of the Introduction of the Heidelberg Catechism (19th January, 1563, by Frederick III. of the Palatinate), which was celebrated by the reformed Churches of Germany and America. After an historical sketch of the introduction and spread of this manual of Christian instruction, and a description of its influence in school, house, and Church, the author accounts for the beneficial effects it has produced, and the deep-seated affection it has gained by the excellency of its matter and arrangement. While Luther's Catechism, with its well-known five chapters on the Ten Commandments, the Creed, the Lord's Prayer, Baptism, and the Lord's Supper, was based in its arrangement on the manuals of the preceding age, the Heidelberg Catechism observes a biblical dogmatic order, and follows closely the sequence of doctrine in the Epistle to the Romans. It thus secures not only a connected representation of the objective truths, but also a true psychological order, and is distinguished by its warm devotional and practical tone. The first question especially has been a source of great blessing and comfort to hundreds of hearts. It is so comprehensive and beautiful, that we cannot refrain from giving a translation of it for the benefit of those who may not know it:—

'What is your only comfort in life and death?—Answer. That with body and soul, in life and death, I am not my own, but belong to my faithful Redeemer Jesus Christ, who with His precious blood has fully paid for my sin, and redeemed me from the power of the devil, and who so keeps me that without the will of my Father in heaven not a hair of my head can be touched, yea that all things must work together for my salvation. For which reason He also by His Holy Spirit assures me of eternal life, and makes me heartily willing and ready to live henceforth unto Him.'

In the second article Pfarrer Eggel gives an elaborate analysis of Shelling's Philosophy of Revelation, under the heads—1. Principles of Positive Philosophy; 2. Philosophy of Mythology; 3. Philosophy of Revelation. In the next division we have a short geolo-

gical paper on the 28th chapter of Job, by Nassè; a paper on the Gospel of Mark as mentioned by Papias, and a critical notice of James iv. 5, comp. with Gen. iv. 7. Under the head Reviews, we have a paper by the late Dr. Kling on Sengler's Erkentnisslehre and Schmid's Einleitung in die Philosophie, and a notice of Gess' Prayer in the name of Jesus, a lecture delivered before the conference of pastors at Barmen. The last article is a sketch of Dr. Kling, by Ullmann. Kling studied in Tübingen and Berlin, where Schleiermacher and Neander were his teachers and friends. During an active and influential pastorate, he continued his theological and metaphysical studies. Among his numerous contributions to literature, the best known are his Commentary on Corinthians; his essay on Neander in 'Studien und Kritiken' and his article Christenthum in 'Herzog's Realenc.'

The second number contains: 1. Sack, Characteristics of the Heidelberg Catechism (with special reference to its relation to Luther's Catechism). 2. Richter on the Lord's Supper The result of his exegetical enquiry is, that the Lord's Supper is not merely commemorative but an ordinance, in which the believer enjoys the benefits of Christ's death, and in which Christ is really and personally present to all communicants, unbelievers as well as believers, the latter only partaking of Him spiritually. 3. Dr. Schreiber gives a paper on Gregorius, a poem by Hartmann von der Aure (about the year 1400), 'a contribution to the Doctrine of Sin and Forgiveness,' in the Middle Ages. 4. Jodet (Prof. in Neufchâtel), Glimpses into the Depths of the Book of Solomon. 5. Kirchner, the Eschatology of Irenæus, under the following heads: 1. Death and Hades; 2. Chiliasm; 3. Resurrection; 4. Judgment and Eternity. The reviews contain—1. The Tabernacle, by Prof. Riggenbach, of Basle, 1862, noticed by the author himself; and 2. Wuttke Handbuch der Christlichen Schriftlehre. Under the head 'Miscellanies,' we have the Programme of the Hague Society for the Defence of the Christian Religion, for the year 1862.

Zeitschrift für die gesammte Lutherische Theologie und Kirche, begründet durch Dr. A. G. Rudelbach *und* Dr. H. E. F. Guericke, *fortgeführt von* Dr. Fr. Delitzsch *und* Dr. Guericke. 1863. 1ter Quartalhft.

This organ for Lutheran theology enters with this number on its twenty-fourth year. Of the two editors, who conducted it for twenty-three years, Dr. Rudelbach died in March, 1862, and his place will henceforth be occupied by Professor Delitzsch, who has for a long time enriched this Quarterly with his erudite and suggestive contributions. The present number is a valuable and interesting one. The first paper is by Delitzsch, 'The necessity of a Revision of Luther's Translation of the Bible.' 'Why should our congregations not be told that Luther accomplished marvellous results, considering the limited critical apparatus at his disposal, but that he was not sufficiently master of Hebrew to render a book like that of Job or Hosea in as transparent and artistic a manner as it is possible in our day; that in the New Testament he used a text, spoiled in a hundred passages by Erasmus, and that a revision of his translation belongs to the most urgent and sacred duties of the Church, and that *propter veritatem* for the sake of truth, the truth declared by Prophets and Apostles, of which she is called to be the pillar and support?' The common objection to a revision —that our present age does not possess the vigour and spiritual excellence which such a task requires, Delitzsch acknowledges to have some force; but he maintains that the first requisite is an accurate and true rendering of the original, and this often in books where the individuality of the translator could not assert itself to any extent; besides he advises the opponents of a revision to read consecutively Gesenius' translation of Isaiah or Stickel's of Job; the latter especially will give an insight into the idea and plan of that wonderful work, which cannot be derived from Luther's translation. 'The spiritual qualifications, important as they are, are not sufficient, and it is possible that without them, but with the aid of the philological and other subsidiary sciences, the translations of the most devout men may be surpassed.' Delitzsch further contributes to this number, On the age of Arethas, the expositor of the Apocalypse; and, under the general title of Talmudical Studies, elucidatory remarks on Hebrews viii. 5. The other articles are, Laible on the words of the creed, 'Descended into Hell,' with exegetical remarks on 1 Pet. iii. 17, and iv. 16. We translate the paragraph in which he sums up his results. 'These passages do not contain any statement concerning Christ's activity during his abode in Hades. The first passage shows us the depths of Christ's love leading His redeemed people to a personal experience and appreciation of the salvation He secured to them, while the second shows us this salvation as enjoyed by them also during their state of death.' Then follow Trahndorff, Aristoteles, and Kant, Rudelbach's letters to Guericke, and critical notices of works on exegetical, dogmatic, and practical theology. The most interesting and important portion of this number is the appendix, a pamphlet of thirty-two pages, by Delitzsch, entitled 'For and against Kahis.' It is dedicated to Kahis himself, and an excellent specimen of Christian polemics, in its candour, manliness, and affectionate spirit.

Zeitschrift für Historische Theologie von Niedner, 1863. Heft 1 und 2.

The first number is devoted to a sketch of David Joris of Delft, his life, doctrine, and sect, by Nippold.

Joris was viewed by his cotemporaries as a fanatical blasphemer; while Gottfried Arnold represented him as a saint who was persecuted on account of his exalted piety. Pastor Nippold gives a full and minute sketch of the life and teaching of this extraordinary man, in whom a fervid imagination and a sensual nature were combined with considerable speculative power and religious enthusiasm, which, in a period of great excitement, attracted a number of followers. As a contribution to the history of the Anabaptist, Antitrinitarian, and Antinomian movements, Pastor Nippold's laborious essay is valuable. The second number contains three papers: 1. Protestant sects in Hessen, the followers of Weigel (esteemed during his lifetime as a spiritual preacher, and after his death (1588), by his posthumous writings, as a Theosophic teacher), by Hochhuth. 2. History of the Moravians in Livland, by Dr. Laurent. This article contains much interesting information on the state of Livland in the 17th century. Superstition of the grossest kind prevailed. 'House gods, oracula in trees, under the earth, and in the ashes of the hearth, idolatry under trees, magicians,' &c., were the order of the day. The Moravians commenced their evangelistic labours in 1729, and in the year 1857 they possessed 250 chapels and above 70,000 members. Livland has a population of 750,000 and an area of 880 square miles. The parishes are very extensive, and Dr. Laurent's wish that Lutheran pastors and Moravian deacons should co-operate in a peaceable and brotherly way, seems especially natural when we consider how much indebted the Lutheran Church of Livland is to the brethren, to whose influence, in a large measure, the newly-awakened spiritual life of the Church must be attributed. 3. Winter's article on the Visitation of Churches in the Wittenberg District, in the year 1828, throws considerable light on the social, moral, and spiritual condition of the town and country churches, and the great difficulties the Reformers had to contend with—both clergy and people.

SUGGESTIONS AND REPLIES.

Under this title we purpose, in future numbers, to devote a portion of our space to the free interchange of ideas on all subjects connected with the economy of Missions at home and abroad. The time has come when the necessity for such discussion is everywhere felt. We invite all, active labourers and friendly spectators alike, who have any practical suggestions to make, to forward them to us, written as succinctly as possible.—Editor.

Advices on the Evangelisation of Italy.

Dear Sir—The religious question in Italy is, in my opinion, insufficiently studied. I do not mean by politicians, for whom it has virtually no existence; not even by Christians; nay now, with some exception, inadequately studied even by those very Christians who occupy themselves with the Evangelisation of Italy. In order rightly to comprehend the religious state of the Peninsula, I consider that something more is required than the reports and narratives of missionaries and agents for societies, which reports generally confine themselves to facts more or less interesting, which give, indeed, an idea of the more or less successful efforts made to carry on the work, but in my opinion fail to convey an exact idea of the nature of the work itself. Now, if the nature of the work be not correctly estimated, how can we judge of the difficulties to be encountered, the means to be used, and the results to be expected? It appears to me that evangelisation may be compared to a battle, and is indeed the battle which Jesus Christ, by means of His servants, wages with Satan. Now, we should gain a very imperfect idea of a battle from one who contented himself with consulting the amount of soldiers engaged, projectiles employed, and powder expended, and raised the cry of victory at every little turn in his own favour. In order to judge fairly of the probable issue of a war, it is essential to study closely the nature of the country and of the people, to say nothing of the courage and resources of the generals on the other side. So in the matter of evangelisation: if we are not familiar with the country and the adverse party; if the efforts be misdirected, or lack unity, our first successes may prove but ephemeral, and a disastrous reaction may ensue.

The cause of the Gospel, then, in Italy, has three principal enemies to contend against: the politicians, the priests, and the common people; and just as these three enemies employ diverse arms and tactics, so must the tactics and arms with which we encounter them be diverse also, else we shall be in danger of finding ourselves conquered or captured, while we are believing that the conquest is ours.

The politicians object to evangelisation on several grounds. The thought that most influences the decisions of the political mind relates to the temporal interests of the country; he favours whatever has a tendency to promote those interests, opposes whatever militates against them. But it sometimes happens that the very interests of the country prevent the politician from openly showing the aversion he feels for some particular thing, and in this case, while he pretends to protect, he secretly undermines it. The politicians of Italy find themselves in this predicament. They do not, they cannot, identify the interests of the country with its evangelisation, and at the same time they cannot overtly oppose it. If the question be of the Neo-Catholicism of Pallus Passaglia, consisting as that does, mainly in removing certain political abuses—as, for instance, the temporal power of the Pope—while leaving intact erroneous dogmas, including the Immaculate Conception, of which Pallus Passaglia is the principal asserter—why then you will find that the politicians not only do not fear, but positively encourage it, because, in its ultimate results, such a pretended reform could only tend to hamper still further religious activity, and to make it the slave of the civil power. But speak to them of the Gospel, of that divine and spiritual religion which passes by the things temporal, to fix its gaze solely on heaven, they do not understand it—it is foolishness to them; yes, just as in the time of St. Paul, the preaching of Christ crucified was a stumbling-block to the Jews, and to the Greeks foolishness, so is it a stumbling-block to the priests and their devotees, and foolishness to the politician and the worldly man.

When, however, I assert that our politicians are enemies to the cause of evangelisation, I do not imply that they are enemies of the school of Torquemada, I only mean that they do not, nor ever will, protect and encourage its progress, unless they consider it subservient to the political interests of the country, and this let us hope will never be the case in Italy. The desire of the Italian Christians is to have religion absolutely separated from politics, and the Church absolutely and entirely independent of the State. But this does not suit politicians, and consequently they will never further the spread of the Gospel; for just as the Pope wishes for political sway, in order to make it subservient to his own interests, which he calls the interests of religion, so our politicians would make use of religion to strengthen their interest. Neo-Catholicism, or even some other external reformatory movement might possibly find favour in their eyes, but the pure religion of the Gospel never will.

We ought, however, to thank God for the great progress that Italy has made in the matter of religious liberty. It is true that the Government has never had the courage to present to Parliament, agreeably to its own requests, new laws regulating this liberty; but it is also true that it has prevented the execution of the intolerant laws still existing. The first article of the statute, literally understood, would authorise the most absolute intolerance, since it only records simple toleration to those Protestant bodies existent at the time of the promulgation of that statute, so that, strictly speaking, the Evangelical Church is not entitled to this benefit, but the Government has never promoted it. The Government has also taken another step in the same direction. In the new penal code which came into operation during the past year, the articles 163 and 164 are omitted. Now these articles inflicted three years of imprisoument for any attack, direct or indirect, against the State religion, whereas at present the tri-

bunals can no longer punish a verbal attack; although the laws respecting the press continuing in force, a published attack is still illegal. The new code, however, has retained penal enactments for scandal, so that an attorney may, if he likes, still prosecute an Evangelist for scandal, though no such case has as yet occurred.

The organic law respecting the press forbids the printing of Bibles, Catechisms, and Liturgies, but books of the kind constantly get printed, and the Government pretend to be ignorant of it. Nay, more than this, three tribunals have actually begun to proclaim religious liberty. Residing myself at Ivrea last December, I assisted at a trial which terminated in an individual being sentenced to imprisonment and a fine for having disturbed the Evangelical worship by singing loudly on the public road.

Nevertheless, we do not deceive ourselves. This toleration on the part of our political men does not spring from any love to the Gospel or desire for its propagation; it is the product of the pressure of the times, and, above all, it arises from the convictions they entertain, that the Gospel will never make any very great progress in a country so dominated by scepticism and superstition. The servants of the Lord, however, are bound to profit by this comparative freedom to sow the good seed as widely as they can while God grants them the opportunity. I give God thanks for the numbers of Christian foreigners that take a lively interest in Italian Evangelisation. Italy is a large country—the field is wide, the labourers are few. Woe to those who pretend to have an exclusive right to evangelise—there is room here for all. I rejoice to behold Episcopalians, Presbyterians, Wesleyans, and Waldenses vying with each other in the good work.

While, however, I rejoice in the endeavours made by our foreign brethren to evangelise Italy, I think that my age and my experience authorise me to give them two pieces of advice. I would say to them, Brethren, you all belong to certain established churches; but when you come to spread the Gospel in Italy, forget as much as possible the particular church of which you are a member, and preach Christ, and Him alone. Do not think whether you are Episcopalian or Presbyterian—think only that you are Christians. It has been said by some that Italian converts are averse to ecclesiastical forms, lay little stress on Church government, and incline to the tenets of the Plymouth Brethren. These are exaggerations. I do not deny that there have been among us some one-sided men who, more or less, leaned in that direction, but these are by no means the majority. It is, indeed, impossible to undervalue an ecclesiastical form without undervaluing the New Testament which gives us one; but if I bid you preach Christ alone, it is because it is He who saves us. In these early days, the slightest ecclesiastical question might introduce dissensions, as was the case of old in the church of Corinth. Do not, therefore, be impatient to organise churches, but rather to call souls to Christ; let the Spirit of the Lord work; go on preaching the Saviour, and when God sees that the proper time for it is come, churches will spring up. The second piece of advice which I feel bound to give is as follows: Be very careful in your selection of agents for this cause. Before you choose a preacher or teacher, ascertain carefully whether the Lord has chosen him. It is He who should send the labourers into His vineyard. No merely human motive, however praiseworthy in itself; no motive of charity, compassion, still less private interest or recommendation, should interfere with the choice of an evangelist. Be scrupulous in finding out whether he has all the requisites enumerated by St. Paul (1 Tim. iii.). If you cannot meet with men who are intimately acquainted with the Scriptures, who have received the necessary gifts from God, who are not only irreproachable, but who have a good report of them who are without; if, I say, you cannot meet with such, refrain from sending out preachers; content yourself with distributing Bibles, opening schools, and assisting the Christian churches already at work, who would effect more were their means greater. My age, my experience, and the desire I have to see the Gospel spread in my beloved country, will, I hope, excuse my boldness in giving the above advice to those Christians who occupy themselves with the evangelisation of Italy. The task presents some great special features, as I hope to be able to demonstrate shortly.

L. Desanctis.

Genoa, *March* 17, 1863.

The Home Clergy and the Mission Field.

My dear Sir—Your letter tells me that you have not forgotten our talk on missions when you gave me the pleasure of your visit. It was one of the objects which I have more than once mentioned in my conversation with friends of the missionary cause, as I am of opinion that certain things must be frequently repeated in order to bring them at last to a public discussion. Why should I not repeat it also by writing, as I have at this moment the intention also to do, in one of our widest-spread German newspapers? That the missionary cause has conquered many prejudices which excluded it from circles that now no more are shut to it, that fifty years ago it was scarcely known in Germany, and even in your country an object of attention to incomparably few, that twenty years ago it was well known to all people in Germany who were instructed in the kingdom of our Lord, and in England there was no denomination that could not boast of its own missions, is a known fact. That successively the established churches in England and on the Continent showed themselves friendly to the cause, and ceased to look at it with suspicion, that their bishops or superintendents ordained the missionaries of such societies as placed the doctrine and rules of the respective church at the basis of their missions, must be thankfully acknowledged.

We have opened the churches to missionary meetings, and have found these to be a very effective addition to the public services. But we have not yet given missionaries, and got from the ranks of them ministers for the home church. Still there are no young men who ought to accept the call to the missionary field so readily as the young clergy. How often have the societies applied to them, and in what degree, without effect? How many hundreds and thousands of so-called candidates of the ministry in Germany are working themselves through schoolmaster's and tutor's hardships till at last they get worn out? What if many of them would have stood forth, answering to the call, Send me! if they could have been recommended by the consistory to the Missionary Committee as able for their work; if they could have been sent out under the auspices, not only the connivance, of those to whom they had to look for their future livings? If it were made a reason of preference to have worked in a mission? You will perhaps say these are worldly inducements to so sacred a service, which must be held afar. I should certainly be the first to concur in this verdict if I were convinced that in this way hirelings could enter the missionary ministry, as they doubtless cannot be wholly excluded from the pastor's work at home. I do not profess to take missionaries only on the ground of an examination of theological learning. The test and touchstone would still have to be applied to the aspirants by the experienced missionary committee. But I am aware that so many able young

men are only standing back for want of a special call. And I should not deem it hurtful, if they could know before, that after ten years' good missionary service they might expect preferments at home. Not all of them would return; many would, by their very missionary success, be retained in the blessed work they were engaged in, and the mission fields would have gained excellent labourers. Others would return, and do the Church the better service, as they had learned how to win souls to their Saviour. For I consider missions as the very elementary work of ministry, though not even the most accomplished divine is too good for them. You will perhaps still object that these preferments at home, promised to such clerical missionaries, might make hirelings. Possible it is; but not in the least necessary, nor even likely. But I wish such a method of procedure to loosen the ties that bind our clerical youth to the native soil. In their own souls many would be willing to go, had not their fathers, mothers, sisters, relatives, a desire to see them settled near them. These would not lose the hope of once more living in sweet company with their sons, brothers, and cousins, if the call could be for a fixed time. To missionary societies, the gain by their returning would be doubled, as they would have in such men a staff who could spread missionary intelligence from their own experience.

These were, I think, the general outlines of our conversation on this point. If once the ecclesiastical authorities would sincerely consider these ideas, it might lead to a good end.

Please to accept of these few lines, and believe me, reverend and dear Sir, yours very faithfully,

L. Hoffmann, D.D.

Berlin, *Feb.* 21.

Religious Questions in France.

Dear Sir,—Allow me through the medium of your journal, to call attention to one of the most deservedly interesting features of French society at the present time—its preoccupation with religious questions. This is a new thing amongst us, brought about by several causes, which I shall content myself with merely glancing at. In the first place, the unavoidable prominence which the question of the Pope's temporal power now assumes, constantly brings before the public mind the conditions necessary to the existence of Christianity. Then, again, there is the indisputable break-down of that old-fashioned form of infidelity, content to dispense with religion altogether, and swearing by Voltaire. Finally, the enemies of Christianity themselves have re-awakened an interest in the subject by their public discussions concerning it. It is owing to these causes that France may safely be affirmed to be more taken up at the present day with religious questions than it has ever been since the 17th century. Enter society—meet with any of our more distinguished men, whether in literature or science, it is rare that the conversation does not turn upon some point of religious philosophy, which is discussed with the utmost freedom. Open a Review—you are sure to find between the romance and the article on Political Economy an article upon some serious subject or other: biblical criticisms or speculative theology. But it is in our college lectures that this new tendency of the French mind makes itself most apparent. I do not allude only to our friend M. R. St. Hilaire, who in full presence of the Sorbonne permeates the teaching he bestows upon his numerous auditory with a purely Evangelical spirit; other voices are heard beside his agitating the same problems. Thus, at the College of France, Monsieur Laboulaye, a man high in the general estimation, is unwearied in demonstrating, both by facts and arguments, that it is only in the event of the Gospel being seriously accepted, that liberty can become possible in France. He combats courageously both our Catholic and our Revolutionary prejudices, amidst the applause of an immense audience, attracted not by any oratorical charlatanism, but by the elevations of his ideas, and the energy of his convictions. This is, in my opinion, one of the most encouraging signs of the times. No doubt there is still a vast amount of ignorance respecting the one thing needful amongst our cultivated classes; but in our day one may at least be assured, that a firm testimony rendered to truth will meet with a response. I am persuaded, that if we had but political liberty enough to enable us to deliver lectures upon the most important religious questions in buildings of adequate size, we should see them crowded by our youth, who now, for want of anything better, fill the Cathedral of Notre Dame, to hear Father Felix deliver a course of Lent sermons. Another priest, Father Gratry, well-known as a publicist, is attracting a very considerable youthful audience to the Church of St. Etienne du Mont, and preaching faith in the great dogmas of Christianity with fervent convictions and impressive simplicity. Of course, he retains many an error, but still beneath the priest you are sensible of the sincerely convinced Christian; and his popularity, which is not owing to any external advantage, is another proof of the revival of religious interest among us. I do not deny that the opposition to Christianity is also very active, but this is better than somnolent indifference. A book announced for next spring is exciting beforehand great public attention; I allude to 'The Life of Christ,' by Renan. You are aware that M. Renan ranks amongst our most distinguished writers; he gives a charm to whatever subject he takes up, and his influence upon the young is quite extraordinary. He has made it his mission to popularise in France the results arrived at by the sceptical criticisms of Germany, and, owing to his charming style, he succeeds in doing this. I am informed by persons who have read the book, that it is very reverent in its tone, very negative in its spirit. It strews with flowers the chill marble mausoleum it seeks to raise — but from this sepulchre, when the stone shall be rolled away, it will be seen that the burial of Christ has only prepared the way for his more glorious triumph. Nevertheless, the appearance of such a book as this imposes a solemn responsibility on all the representatives of Christian historical criticism, and, for my part, I know I could gladly forego all other labours in order to reply to it. My most ardent desire would be to obtain some public hall — not a church — and to invite our young men thither, presenting myself to them simply as a listener, in order to establish in their hearing the eternal truth that God was made man.

The above combination of circumstances produces just now in France, and more especially in Paris, a most interesting position of affairs. We have passed through that era of indifference where the editor of a leading journal could refuse an article upon God, on the plea of the subject 'wanting practicality.' We now feel, on the contrary, that it is just the most practical of all subjects, whether taken up from the point of view of the opponents or the defenders of Christianity. Hence the great importance of closely following the present movement of mind in this France of ours, which is paying so dearly for the divorce between religion and liberty.

Edmond de Pressensé.

Paris, *March* 1863.

Society of Friends' Mission to India.

To the Editor.—There exists probably a general impression that the Society of Friends have no missionaries. This is so far from the fact that, if the

intercourse of ministering friends between this country and America were taken into account, and also the numerical position of the Society considered, it would be found quite equal to other churches in its missionary labours. During the early history of the body, its foreign labours were probably never exceeded by any other section of the Christian Church.

Two ministers of the Society arrived out in India on a 'religious visit' on the 12th of January last. They are Mr. Russell Jeffrey of Cheltenham, and Mr. Henry Hipsley of York. They had, by arrangement, been preceded by two 'Friends' from Australia, who are joining them in their labours at Calcutta and the neighbourhood. The former 'Friend' named has had a 'concern,' during many years past, to visit India on religious service. His matured conclusion to 'lay the matter before Friends,' that is, to consult the church, was probably decided by a certain unexpected incident.

It appears there is a small community of Christians in Calcutta, descended from a Portuguese colony or mission. They appear to have departed from the Romanist practices of their founders, and to have conducted their worship in a manner somewhat similar to that of the Society of Friends. Having heard of the 'English Quakers,' this isolated knot of Christians resolved to send a deputation to England, so that they might learn more perfectly of the way of religious life on which they had entered. So limited are the pecuniary means of this people, that their purpose could only be accomplished by the deputation obtaining engagements as servants or attendants with English families returning from India. In this manner they succeeded in reaching this country, and, on explaining their position and errand, were allowed to attend the 'Yearly Meeting of Friends,' held in London last May.

The two English Friends named above have proceeded to India by the overland route; and a journal of their voyage has appeared in 'The Friend' of the last three months. They have held meetings on board the steamer in the Mediterranean, and also at Cairo, where they associated with other Christians, and visited the educational institutions.

During the latter portion of the voyage the two 'Friends' enjoyed the company of Sir C. Trevelyan and his lady. Writing under date of *Galle, January 5th*, Mr. Jeffrey says:—'Sir Charles Trevelyan has been extremely friendly with us, often coming to give us information that he thinks useful, and quite sympathising with our engagement. He and his lady, to whom he introduced me, had our certificates * to read, and he quite favoured our having an opportunity of addressing the passengers.' They passed Madras on the 8th, where evidence of Sir C. Trevelyan's popularity was afforded by the display of flags, firing of salutes, a procession to the shore, and presentation of addresses by the Madras people, to their former Governor.

Mr. Jeffrey and his companions had, during their voyage, carefully gathered all the obtainable information as to the religious state of India, and by the result they were impressed deeply with the formidable prospect before them. In his letter dated *Madras, January 7th*, Mr. Jeffrey says: 'We have indeed need of the guidance, support, wisdom, and comfort of our dear Master, for "who is sufficient for these things?" seems often my thought when looking at the darkness of the Pagans, the aversion of the Mohamedans, and the coldness and indifference, if not hostility, of many *called* Christians in these lands.'

Messrs. Jeffrey and Hipsley arrived at Calcutta on the 12th of January, where they were joined by their friends from Australia. They had found great difficulty in procuring suitable lodgings; and beneath the splendid exterior of Calcutta, they found the most serious deficiency in every sanitary arrangement.

The next day they had a meeting with a few persons of the little community alluded to above. Mr. Jeffrey remarks:—'It was an interesting time, though perhaps a little too much attention was paid to points of doctrine.' The next day they had another meeting with them, of which the Journal records: 'It was well attended, and was a solemn satisfactory time, when I trust we were baptized together into one body, and mercifully crowned by our Heavenly Head, to whom be all praise.'

On the 15th, the 'Friends' went to the Government House, and were cordially received by the Governor-General's Private Secretary.

In the evening of that day they attended a lecture at the Bethune Institute, 'where about 300 were assembled, almost all Hindoos and Mohamedans, a very intelligent and interesting assemblage, including two influential Rajahs, and many other important personages. Dr. Duff presided, and delivered a most thrilling address. It was altogether such an assembly and opportunity as almost *repaid us for coming to India.* I said a few words afterwards, near the close of the meeting, which were well received.'

Here the record of their proceedings closes for the present; the Friends were then looking forward to hold a public meeting within a few days at the Independent Union Chapel,' of which Mr. Edward Storrard is Minister.

Not unfrequently has it happened, as in the case of the Moravians, that very small sections of the Christian Church have accomplished very important portions of its work. In such a superhuman task as is the evangelisation of India, the results achieved may be beyond the proportion of the human means employed. At any rate, a true missionary spirit will be ready to welcome every sincere effort towards the universal end, and as such, we trust, this little mission from the Society of Friends may be regarded.

William Martin Wood.

London, *March* 1863.

* Documents held by all Friends' Ministers when on service beyond their own meetings, certifying that they have proceeded according to Gospel order.

Bible Missions.

Dear Sir,—Amid your many subjects of Foreign interest, perhaps you may be able to find room for a few lines in explanation of our Bible and Domestic Female Mission.

I think we have got hold of a right principle, because we find it will work well in different relations, whether in town or country, and in other lands than our own.

It can work in the Parochial or Congregational relation, as attached to particular churches, if the right individuals be placed in juxtaposition; and if the poor woman is still truly a Bible-woman, and not made an almoner of the bounty of any ecclesiastical body, for this will always destroy her spiritual power with the people; if her chief message is merely to bring them to church, she rarely succeeds. If they see, that in reality she wants to bring Christ and His Word to them, she seldom or never fails, and this is needed alike in city and village, at home and abroad; but whether the agents are accountable to one independent centre, or attached to congregations—of two or three things, we are now fully convinced—

1. That the Bible is fitted by Him whose Word to reach our population *in its lowest depths.*

2. That a poor woman is the best agent for carrying it to women in those depths, and that she requires the

constant aid and sympathy of a Christian sister *from the educated classes.*

3. That *working together* in a Bible Mission in the regions of poverty, misery, and crime, is of more importance than any of our differences as to ecclesiastical organisation; therefore we may put aside those differences to combine our efforts in one purpose, viz. to bring the people to the knowledge of Christ.

And our experience AT HOME is now enlarging itself ABROAD. This blessed office of woman to woman, in the domestic ministration of the Message from God, is beginning to be found a peculiarly welcome institution, where women have been secluded alike from education and Christianity.

Woman's mission is the only mission that can reach INDIA's mothers, wives, and daughters. Female Bible readers have already commenced their work on the plains of PERSIA. 'The wonder,' says Dr. Perkins, the pioneer of revival, (through God's Word,) for the last thirty years to the ancient Nestorian Church—'the wonder is, we had never before thought of an instrumentality so admirably adapted to teach the lower strata of society in our missionary fields. We have here a large amount of talent hitherto latent in humble, pious, intelligent Nestorian women, peculiarly fitted for this purpose, and they have already commenced their labours.'

'I feel the work of the Bible-women to be so immediately important at this time,' says Mrs. Thompson' of Beyrout, 'that I am going to spare the teacher of my upper girls' school for this work; and, indeed, her whole soul is in it, in anticipation.'

'To Females in the East,' says Mrs. Ladd, of Smyrna, 'the Missing Link is indeed peculiarly adapted, and especially so to Turkish females, on account of Oriental customs; and if you can help us a little more, I believe a work will open up among us as yet entirely untouched.'

The seed of the Word of God is winged seed. May the love of woman bear it to the darkest parts of the earth; and may the Sisterhood in Christ, which has risen out of this intent, but double the work of all our Christian brethren.

I am, very truly yours,
L. N. R.
Author of the 'Missing Link,' &c.

The Protestant Church in Algeria.

SIR,—In your March No. you give an account of the Protestant Church in Algeria, which differs so utterly from a statement made to me by a clergyman who spent some months there last spring, that I think your informant must be either partial or mistaken. The account I received describes the Protestant church as completely inactive, asleep, and barren in Algiers; and prejudicing the minds of the people there against Protestantism. A single instance will illustrate my meaning. The clergyman whom I have mentioned succeeded in producing some serious impression upon a French infidel in the city, and as he left the country, anxious that the good effect should endure, it seemed to him, that under the Protestant church in Algiers the man would be so sure to relapse, his only course was to recommend him to adhere to the Romish church, in which he had been baptized and educated. This plan he at last adopted, only with extreme reluctance and after consultation with a brother clergyman.

I may add, that the clergyman who gave me this story holds very moderate views, as does also the clergyman whom he consulted.

I am, your obedient servant, G.

Loughton, Essex, *March* 19, 1863.

Inter-communication upon Missionary Subjects.

MY DEAR SIR,—Allow me to express my sincere satisfaction at the new series of your valuable work. Hitherto you have filled a place entirely your own. I believe that now you will fill it more completely, if, besides reporting the work of the Christian Church, you invite all kinds of amicable discussion as to the theory of that work, not only by active labourers but by friendly spectators. I understand that you welcome all suggestions as to the administration of missionary enterprise at home and abroad. I have no special suggestion in regard to any particular department to offer; but it occurs to me that much more might be done to make the proceedings of all our missionary societies amenable to friendly criticism on the part of each other and of the Church at large. I do not know to what extent missionary societies already exchange reports and important papers: but it would seem to me that valuable results would arise from such an arrangement, which might be made to include the American and Continental churches. If missionary magazines also, without losing their distinctive character, as reporting organs for denominations or single societies, would occasionally discuss larger questions of universal interest and of a difficult or controverted order, or would, sparingly of course, introduce articles of this stamp wherever they could be found, it might add to the admitted excellence of these publications. An inter-communication of British and Continental opinion relative to missions will I hope be found in your journal. The materials for this friendly exchange are abundant. The papers on missions read at the great meetings of the Evangelical Alliance could not have been produced at any separate conference of nationalities; and the latent power of critical suggestion which they disclosed, has not as yet found any proper outlet for its manifestation. The admirable notice of the Liverpool Conference of 1860 in the *Neue Evangelische Kirchenzeitung*, written, I suppose, by Dr. Hoffmann, and containing the results of his experience in the Basle Missionary Society; with a recent masterly review of the missionary field, extracted by you from Dr. Heugstenberg's journal, show how much we might gain from the frank and candid hints of our Continental brethren. The remark extends to the French-speaking missionaries and reporters, who contributed so much to the Geneva Conference. The time has perhaps not yet come for an œcumenical conference on missions; but meanwhile every facility of intercourse ought to be given, and if possible some common platform of discussion created without delay.

I am, ever yours truly,
JOHN CAIRNS.

Berwick-on-Tweed, *March* 1863.

ERRATUM.—Several inaccuracies having crept into the table of statistics of Missionary Societies given in No. I., a revised table is in course of preparation, and will be published in an early number.

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